THE MADRAS

Christian College Magazine

"They are slaves who dare not be
In the right with two or three."

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The Christian View of Religion

By Rev. E. M. Macphail, C.I.E., C.B.E., D.D.

A Sermon preached in College Church on 26th October 1924.

St. Matthew xxiii : 23. "These ought ye to have done and not to leave the other undone."

All students of language are familiar with the fact that in the course of centuries many words have altered in meaning some for the better and some for the worse. It is not, however, so generally recognised that many of the words and phrases in current use are often insensibly altering their significance. Familiarity with the word checks the attempt to define it, and different people mean different things by it. This is said by a well-known writer to be specially true of common religious terms and he compares the process of change in their meaning to the process known as polarisation in iron.

"When a given symbol," says Dr. Oliver Wendell Holmes, "which represents a thought has lain for a certain length of time in the mind, it undergoes a change like that which rest in a certain position gives to iron. It becomes magnetic in its relations—it is traversed by strange forces which did not belong to it. The word and consequently the idea it represents is polarised.". There is much truth in this somewhat quaint similitude. One of the commonest ways in which error has crept into religion has been by the slow but steady crystallization of ideas round some simple word until at last its original meaning has been almost if not altogether forgotten. One of the elements for example in the development of the doctrine of the sacrifice of the mass is to be found in the fact that the giving of thanks in the Eucharist was spoken of as a sacrifice—the sacrifice of thanksgiving; and the history of political thought affords abundant illustration of the same tendency for accretions to grow round words and phrases.

Now if it is true that our religious ideas need this process of depolarisation it is equally true of the idea of religion itself. Men need constantly to have their attention directed to the true meaning of that term so that they may not be led away by any drift of thought or fashion of action, and may not fancy that they are religious while in reality they are the reverse. At times such a need is specially

pressing, and such a time existed when our Lord spoke the words that form our text. His words are a condemnation of a one-sided and hence mistaken view of religion, a protest against laying emphasis on the wrong things, a call to a truer conception of what is meant by religion and of the duties it entails.

Taking it at its lowest religion is the recognition by man of the existence of some superhuman power or powers to which he feels some service is due. No doubt the word is loosely used of such things as morality touched by emotion, but historically religion implies the belief in a God or gods to whom the worshipper considers that he owes some service. The character of the service man offers depends upon his conception of the deity. Man therefore as religious must have thoughts about God, and these thoughts will lead him to the performance of certain acts. These acts may be of two kinds. Either they may be acts regarded as due directly to the deity or they may be acts connected with the affairs of every-day life which the deity is regarded as controlling and directing—but the line between these two kinds of acts may be at times difficult to draw. Here then we find even in a primitive religion these three elements emerging—creed, worship or ritual, and conduct. Let us look briefly at each of these three elements separately, and note the tendency there is for men to substitute one of them for the whole of religion or to lay undue emphasis on one element to the neglect of the importance of the others.

It is plain that the character of the worship and of the conduct that are regarded as acceptable to God will depend upon the beliefs that the worshipper holds about his God. The nobler we find men's conception of the object of their worship to be, the more spiritual may we expect to find their worship, and the higher their ideals of conduct, however imperfectly they may carry their ideals out into practice. On the other hand a real belief in an ignoble or immoral deity cannot fail to have a debasing influence on the character of the worshippers.

It is fashionable now-a-days to speak of creed as of little importance. How often is it remarked that it is not important what a man believes but what a man does. Or a would-be tolerance reveals its true nature by the remark that all creeds are equally true—the real meaning being that they are all equally untrue. No doubt the makers of creeds are to a large extent responsible for the reaction, for the desire to make a creed a complete statement of truth has often led to the insertion of numerous unnecessary non-essential details which have obscured the importance of those truths that were of the greatest moment. Still in religion as in other spheres of life we are influenced in our actions by what we believe—not necessarily by what we say we believe, nor even by what we think we believe, but by what deep down in our heart of hearts we really do believe. Action it is true is frequently the result not of thought but of tbe want of it, still a man's life and character are largely moulded not by outward circumstances but by the beliefs he holds as to the government of the universe, and as to the part that he himself is called to play in the mystery we call life. The influence of upbringing and education, of social organisation and public opinion, may prevent a man from giving full expression in action to the beliefs he holds and may conceal their true effects. But although that is so, no one I fancy would venture to assert that men

influenced by purely materialistic ideals, if we may call them ideals, will lead the same kind of lives that men will who believe that there is a real, and not a merely imaginary, difference between right and wrong and that there is a moral government of the universe.

At the base of all religion, then, there is a belief in God but this belief must be operative. Many a man who would indignantly deny that he is an atheist is yet practically one for his so-called belief exerts not the slightest influence on his life. He puts himself in the place of God. He is his own idol. His life may be better or worse according to the influences that have been at work, upon it and according to his early upbringing, but if God has no place in his thoughts, no influence upon his actions, whatever else he may be he is not religious.

We have seen that apart altogether from the desirability of attaining truth—an attainment that strangely enough seems to many now-a-days a matter of little importance in religious matters—right belief is important as being an important condition of right action. We must now notice the danger that arises from laying undue stress on this element in religion. It is a two-fold danger. Men who lay undue stress on holding an orthodox creed are on the one hand tempted to deny the reality of goodness in the case of persons whose beliefs they regard as erroneous, and are inclined, on the other, to argue implicitly or explicitly that right action will necessarily follow from right belief. In short the holding of what are regarded as orthodox beliefs comes to be considered as in itself the most meritorious and important fact in religious life.

In Christianity this tendency to lay great stress on orthodoxy of belief has been specially developed from the importance that the term faith plays in the scheme of Christian thought. Faith is indeed an excellent illustration of the "polarising" process to which I have referred. Faith, the personal trust in God which our Saviour asked for from men and created in them, became transformed into intellectual belief, the assent to certain doctrinal statements, and in consequence of this transformation a dead orthodoxy has too often been the enemy of living religion. It is not too much to say that a great part of the work of Luther was the depolarisation of the term faith, and the rescuing of the simplicity of the Gospel from the accretions that had grown round it in the course of centuries.

This brings us to the second element which by many is identified with religion—worship or ritual. When the belief in a God or gods has taken hold of men they have usually come to believe that the acts they performed might be pleasing or displeasing to the being they worshipped. Recognising the power and authority of the deity they sought to find means of pleasing him and so gaining his favour, and also of propitiating him if they had done anything amiss. In some cases also they sought to have fellowship and intercourse with him, and gradually devised methods by which they might approach to him or he might draw near to them. Sometimes a religious significance was attached to even the most ordinary actions of daily life, but more frequently a line was drawn between the common affairs of ordinary life and those actions which were regarded as more specifically religious. The character of the ritual, it is clear, would depend to a great extent on the belief held as to the nature of the deity. A bloodthirsty or licentious deity would be worshipped with

rites of a cruel or impure character, while a belief in a moral deity would lead to a purer and more spiritual form of worship.

Now there can be no doubt that, human nature being what it is, ritual of some kind is helpful even in the most spiritual religions. Spontaneity and naturalness are indeed good here as elsewhere, but history teaches us that even those who have sought to be most free from the charge of undue attention to ritual end by developing a ritual of their own to which they may become almost superstitiously attached. Stated times and methods of worship are found to be helpful for the fostering of the spiritual life, and the religious emotions are quickened when we engage in acts round which cluster tender sacred associations. We know how the unaccustomed jars upon us in what we call divine service. Those who are habituated to an ornate service and to the use of set forms of prayer often find it difficult to have the feelings of worship and reverence when they take part in a plainer and less fixed form of service, while on the other hand those who are accustomed to a plainer service often find themselves unable to feel the reality of the more ornate and formal service. Do we not know how even the singing of an unfamiliar tune to a favourite hymn prevents us from entering into the spirit of the words we are singing? The need of ritual and the advantages we derive from it may be due to the weakness of human nature, but those who in virtue of an assumed intellectual or spiritual superiority disregard the means by which men throughout the ages have been helped towards fellowship with God often pay the penalty of losing the benefits which stated religious worship has been found to confer, and in consequence suffer serious injury to their spiritual natures.

There are, however, very real dangers connected with ritual, as the history both of Israel and of Christianity teaches us, dangers which are closely connected with one another. The life and reality may go out of the religious ceremonies and they become mere meaningless actions performed from force of habit or because they are supposed for one reason or another to merit and gain the divine favour. Or the ritual may be exalted into a place to which it has no right and come to be regarded as the chief part of religion—a thing which strangely enough is often found to happen when the ritual has degenerated into a mere form. Or again, men may attach undue importance to their own particular form of ritual, and may fancy that the free action of the Spirit of God is to be limited by the forms they have created. All these errors are due to a mistaken or one-sided conception of God, and to the constant tendency there is for men to follow the line of least resistance and to substitute what is easier for what is more difficult. When men look upon God as a powerful monarch who has laid down either directly or through a privileged priestly class an elaborate ceremonial which his subjects must observe in drawing near to him, it is not surprising that the emphasis in religion comes to be laid upon the due performance of ritual acts, the correct use of certain formulae or of particular gestures. Further as it is much easier to attend to such details than to lead a true, pure, honest life, or to perform deeds of mercy and love, there is a constant tendency for men to seek to divorce religion and morality and to substitute the external for the inward and the spiritual.

It was against this tendency that our Lord constantly spoke and it is to it that he refers in our text. Things good enough in themselves and in their own place were receiving a prominence they did not deserve. The result was the neglect of far more important things, for in our Lord's view right conduct was far more important than ritual.

Conduct, as we have already seen, is usually recognised by men as an important part of religion, but great differences of opinion have existed as to the parts of conduct to which religious sanctions are particularly attached. These differences again are due to the different beliefs men hold as to the character of God and as to the duty he requires of them. Where there is but little idea of God as a moral personality, there we shall find many of the traditional practices of ordinary life regarded as possessing a religious sanction and raised practically into the position of ritual observances a breach of which is regarded as an offence of the gravest character. A strong belief on the other hand in the moral nature of the government of the universe, in the holiness and goodness and love of God, will tend to make men recognise that the moral character of their actions is a most important part of their religion. No doubt even when men hold such a belief as to the nature of God they may be blinded by prejudice and convention to the real character of much of their conduct, still there is the possibility of improvement when men recognise and admit that it is the moral quality of their conduct that determines their right to be called religious.

Our Lord, I have said, laid emphasis on conduct rather than on ritual. It would be a mistake however, to regard him merely as a moralist, summoning men to lead good lives, and teaching that conduct is the only thing that matters. His conception of a religious man was that of one who stood in a right relation to God; who recognised that God was a loving Father, who knew that he had sinned against that love and needed forgiveness, and who because he had received that forgiveness and had become in some measure like his Father showed towards his fellowmen something of the love that God showed. For such a man the divine benevolence was at once the foundation of his own hope, the motive power to action, and the example to guide his life. Further Christ taught and proved that he himself was the way, the door by which men had access to God so that they might enter upon this new relationship with all that it involved. In short what he taught was that the important thing in religion is not what a man believes or what he does but what he is, and what he is depends upon his knowledge of and fellowship with God and has its outcome in what he does.

Our Lord thus removed the false emphasis which men lay upon creed or ritual or even on conduct and taught the inwardness and spirituality of true religion while emphasising the fact that faith works by love. Man needs the knowledge of God and of the relation in which he stands to God to bring him into a right relation with his heavenly Father, and when he attains this, when to use our Lord's words he is born of the Spirit, he will show in his life those fruits of the Spirit which the Father expects of his child. There is thus no place left for a divorce of morality from religion, nor for antagonism between the service of God and the service of

man, for the ideal set before us by our Father is to be like him as he is revealed to us in the Son of Man who went about doing good.

The words of our text, as we have seen, were in the first instance spoken as a protest against substituting certain ritual acts for action based upon the eternal principles of morality which are the expression of the will and character of God, but our Lord's words are also a warning to his followers to beware of failing to strive after the ideal he has set before them. "Be ye therefore perfect," he said to his disciples, "even as your Father which is in heaven is perfect." Professing Christians may not be tempted to commit the sin of the Pharisees in the special ways described in the Gospels but there has often been seen among them the tendency to substitute the weekly or daily performance of certain duties which are called religious for the daily sacrifice of an upright consecrated life, and this is but the sin of the Pharisees in another form.

Further our Lord's words are a warning against the temptation to fancy that the things we do make up for the things we leave undone. Cases unfortunately are by no means rare of men, avowedly religious, who have led lives of such a character as to warrant Butler's famous taunt that some men "compound for sins they are inclined to by damning those they have no mind to." But even in the case of men who are neither hypocrites nor grossly self-deceived there is a subtle temptation for them to fancy that the things they do counterbalance those which they ought to do but leave undone. We are apt to slur over our own imperfections and to contemplate rather our own good deeds or to dwell upon the imperfections of others as if these excused our own. Somehow in our confession of sin the things we ought to have done but have left undone seem to us of comparatively little importance. The kind words we have failed to speak, the kind actions we have failed to do hardly seem to need forgiveness, and yet how much better and happier our own lives and those of others would be if we would but bestir ourselves to act and not suppress the generous and kindly impulses that come to us. Is it not a striking fact that in the account of the last judgment given by our Lord the wicked are condemned not for the cruel and unjust things that they had done but for the kind deeds that they had failed to do? Our mistake lies in having a low ideal. We measure ourselves with ourselves or with one another and not with our divine Master, and are content. But he desires to see in us a divine discontent with ourselves and calls us to be perfect. The ideal is very high. It is unattainable in our own strength but if we keep near him and look to him for help we shall find that he is still fulfilling his loving words "My grace is sufficient for thee; for my strength is made perfect in weakness."

The Call of the Child

By Miss Corrie Gordon, B.Ed.

It was Francis Thompson who said, "In the school satchel are the keys of to-morrow. Who grasps the child grasps the future." But it is no easy matter to grasp the child, for he is so exquisitely wild, he is as elusive as a fairy. It is possible to call the child and to receive no answer. And yet, there have been and ever are, some, who, in their voices have tones which thrill the heart of the child and compel him to answer the call of love. Oliver Goldsmith tells us of an Irish clergyman, poor and large-hearted, and of him he sings :—

"E'en children followed with endearing wile,
And plucked his gown to share the old man's smile."

Those children saw in the light of that old man's face the smile which was that of a child ; like calls to like : the child-heart calls to the child, "and a stranger will they not follow, but will flee from him, for, they know not the voice of strangers." Surely it is quite clear that we shall never be able to call children if we play the part of lofty and haughty Olympians.

Francis Thompson, in one of the most beautiful, passages of English prose has told us what it is to be a child. "Know you what it is to be a child ? It is to be something very different from the man of to-day. It is to have a spirit streaming from the waters of baptism ; it is to believe in love, to believe in loveliness, to believe in belief ; it is to be so little that the elves can reach to whisper in your ear, it is to turn pumpkins into coaches and mice into horses, lowness into loftiness and nothing into everything, for each child has got its fairy god-mother in its own soul ; it is to live in a nut-shell and count yourself the king of infinite space ; it is

'To see a World in a grain of sand,
And Heaven in a wild Flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.' "

Our scheme for 'calling' the child should take into consideration some at least of the defensive circles round childhood. It is a supreme paradox of nature that, though man is the most powerful, the most terrible, destructive and creative of all living beings in past or present time, yet his young are the most helpless and the longest helpless of all living things. This truly astonishing contrast can be explained, though to do so is not my present concern. In passing, I merely note that the explanation depends upon the replacement of fixed, pre-formed instincts by intelligence which must slowly grow and learn in the "paragon of animals."

How, then, is this strange little being, which will one day be the lord of creation, to be defended in a world where he is incapable of even finding a mouthful of food for himself, and where in twenty-four hours after birth, at latest, he must

die of cold if no loving hands protect him? The present measure of death and disease in infancy and childhood indicates only too clearly how far we are from solving this astonishing problem which Nature has set us.

Fortunately, however, Nature has not only set the problem but provided the solution. That solution is the mother—the living incarnation of self-sacrifice, of whom Coleridge truly said:—

"A mother is a mother still,
The holiest thing alive."

Of the defensive circles round childhood she is the first and nearest; and the value of the others is dependent throughout, in any clime or time, upon the service which they render to her. None of the others and no combination of them can act as a substitute for her. The admirable French aphorism says: "Le lait et le cour d'une Maman ne se remplacent jamais"—THE MILK AND THE HEART OF A MOTHER CAN NEVER BE REPLACED. It is the perpetual error of the New Woman's Movement to try to achieve its own maintenance without directing itself first to solving the social problem of motherhood. To denude the home of the mother's holy influence, to encourage the neglect of her sacred, natural responsibilities is the unpardonable social sin of which the wage shall be racial death. I do not write these words as a moralist for here it suffices to be a mammal.

In our schemes of education for the girls of India it is necessary that we pay attention to this important aspect in their education, and to see that our girls are not only trained to be good mothers, but that whatever their profession may be—teachers, doctors or lawyers—they recognise that the greatest and the most important is that of the mother.

The second circle round childhood is, or should be, the father. It is true that he cannot feed the young child or understand it, nor does he devote himself to it in the same way or to the same extent as the mother; but he should be invaluable as a support and protection to the mother. From the sociological point of view that is the true function of marriage—that it provides a responsible father to support and protect the mother of the children. Unfortunately it is not only among the poor or the lower classes that the father fails to recognise this responsibility, in consequence of which the child naturally suffers.

The third protective circle is the home. I do not mean the house, although I recognise only too well that *housing* is a national need. The greater need is for *homing*, which implies the protecting, protected mother. Only a woman can turn a house of bricks into a home, and it is necessary that we impress on her mind early the sacredness of this duty. There may be money, dry walls, good ventilation and sanitation and a sound roof to many an institution for children, but there can be no home for childhood without a mother, and the function of bricks and mortar is merely to enable her to make a more secure home than her ancestors could in the forest or caves of long ago. There is many a city from which the mothers go out to work either from necessity, to make money, or to gain social status, and here while the most devoted work is done by Child Welfare and Baby Welcome Associations, or by nurses and servants, the babies frequently die, or are neglected because they no longer have that unbroken first circle which nothing can replace.

As someone says, "A great general like Napoleon may be produced in a military school, a great diplomatist like Metternich may be developed in a Court, a great philosopher like Hegel may be evolved in a University ; but a great man like Washington can only come from a pure and noble Home." Greatness, indeed, parental love cannot bestow, but manliness is often a mother's gift.

The fourth circle of protection round childhood is the Municipality, the local governing authority, urban or rural, which every nation needs for its local affairs. If we compare and contrast these different agencies in the various cities and towns of India alone, we find very wide variations. Here is one which strives to do its utmost for childhood ; there another which grudges every pie so spent. The story of the Madras Municipality's ideas on the subject, for example, does not make exactly pleasing reading (vide The Madras Mail of October 14th, 1924). Whatever we be, and wherever we live, our local patriotism should take first of all, the form of demanding that our own place should strive to be second to none in the care it devotes to the protection of the young life which is the most precious asset the nation possesses. It is gratifying to read that Madras is talking of having a play-ground for children (vide The Madras Mail of the 27th October 1924), and thus doing something for the young life of the city.

The last circle of protection which I shall mention is the Teacher. One of the greatest educationists of Britain said to me a little while ago, "I learnt the chief lesson of Education only very recently—Education is living along with." He also told me that he used to be in the habit of going away on his holidays with elderly people, and said, "They bored me to splitting ; now, I go away into camp with boys and I have the time of my life." It is an old story ; for, it is the method of the greatest Teacher. He appointed twelve that they might be with him ; He knew full well that His Message without personal contact was of little avail, if He wished to fashion a conquering army of true disciples.

The task of the teacher is the greatest task in the world. We have a broken civilisation, and in such a civilisation his work is greater than that of politicians and administrators, for they only tinker with the machine of the state, but he is an architect and builder of an inner and eternal Kingdom, and to him is given the joy of watching God's wonder—the miracle of growth—if only he would realise it.

We can 'call' the child only when we have heard the call of the child ourselves. Perhaps, I should have headed this article "The Call of the Child to us." For, is not the child calling us away from the battlefield to the playground ; from the close and stuffy house of modern civilisation to the open air ; from our selfishness to the great Crusade ? There is no story that is more moving in history than that which tells of the children's Crusade The little children in the middle ages started out to recover from the Saracens the tomb of our Lord. They never crossed the seas, they died by the wayside ; the goal was never reached. And yet, I like to think that when our troops entered Jerusalem, before them marched those little children. Surely, they could not be left out of that day's great triumph. Whenever we hear of the pattering of the feet of little children it is well to remember that the sound may be turned into the music of the march of a great Crusade. For they

will march one way or another; they cannot keep their feet still; and ours is the joyous task of accompanying them to the Celestial City as mere protectors.

For it is the child that leads us, not we that lead the child. No one can be a great teacher who does not realise that. In Silas Marner, the most perfect story in the English language of the transforming power of the entrance of a child into a broken man's life, we read these words:—"In old days there were angels who came and took men by the hand and led them away from the City of Destruction. We see no white-winged angels now. But men are still led away from threatening destruction; a hand is put into theirs, which leads them forth gently towards a calm and a bright land so that they look no more backward; and that hand may be a little child's."

Animistic Beliefs and Practices in South India

By K. Balasubramanian.

The subject of animism is one of enthralling interest, for it carries us back to the time when man was not far removed from the state of animal life around him, when "beholding he beheld in vain and hearing heard not," when the tremendous forces of Nature seemed to have been intentionally set up against him, working his harm and requiring to be conciliated, if at all he was to live in peace. It represents that early stage of religion in which man endeavours to set up relations between himself and the unseen powers conceived as spirits. In addition, the phenomena of breath, shadows, sleep, dreams and death had to be interpreted; and we have arising such notions as the breath-soul, the shadow-soul, the belief in a future state of existence, and the separation of the soul from the body during sleep.

A discussion of such topics would carry us beyond the scope of the present essay. We shall content ourselves with a consideration of a few of the animistic beliefs and practices current in South India, chiefly from the points of view of the cult of the dead, animal and plant worship, the belief in tutelary deities, and good and bad spirits, incidentally touching on the interpretation of dreams and signs and making a passing reference to the doctrine of eschatology.

The word *animism* is derived from *animus* or *anima* which means mind or soul. According to Dr. E. B. Tylor, "under animism we investigate the deep-lying doctrine of spiritual beings. In its fullest development, animism includes the belief in souls and in a future state, in controlling deities and subordinate spirits, these doctrines practically resulting in some kind of active worship. It characterises tribes very low in the scale of humanity, and thence ascends, deeply modified in its transmission, but from first to last preserving an unbroken continuity, into the midst of high modern culture. Animism is in fact, the ground work of the Philosophy of Religion, from that of savages up to that of civilised men."

In simple words, we may describe animism as the belief in spirits. The child and the savage cannot understand things happening by themselves, and they regard all changes and events which take place in the natural world, as due to the agency of living beings. And as for the belief in a life after death, it was inconceivable to primitive man that this strange life of his, after all its feverish anxiety, its joys and sorrows, should be the "be-all and end-all" and pass into nothingness. Crude thinker though he was, he was thoroughly convinced of a future state of existence, of a world from which no traveller could return, and to which all dead people proceeded. Filial love, respect for dead friends and perhaps fear of the spirits of his ancestors induced primitive man to worship his ancestors as if they were deities. Thus began ancestor-worship and it has lasted down to our own day.

We shall begin then with ancestor-worship. In every man are supposed to exist five spirits, all of which put together form the soul; and during the days immediately following the death of a person, a number of ceremonies are performed

with a view to feeding these spirits. On the thirteenth or sixteenth day, these spirits are supposed to have reached the land of the *Pithris*, and this event is celebrated amid rejoicings. During the first year, monthly ceremonies are conducted to provide the spirits with food, but after that one ceremony every year is performed. Mention must also be made of a small ceremony that is performed every new moon day.

There is also an annual feeding of the spirits of dead *sumangalis i.e.*, women who died in the wedded state. If this be not done, the spirits get angry and inflict punishment on those who are negligent.

The same instinct of fear which prompted man to secure the good will of the spirits of his dead relatives and friends, made him keep on good terms with the spirits of plants and animals. For him too, as for Cowper, "there lived and worked a soul in all things," but that soul was not *one* God but a great host of spirits, mostly malignant and too powerful to be lightly treated. Some of these spirits (like the spirit of the cow) were really good inasmuch as they provided him with the necessities of life ; and to express gratitude, man worshipped these spirits as if they were deities.

The cow is worshipped by all Hindus ; and the very sight of it is auspicious. It is always a good omen when a cow and its calf come in your direction. It is a matter of common knowledge that even the dung of the cow is used for cleansing the house and purifying things which have been rendered unholy by a death, birth or sickness in the family.

It is not necessary to make special mention of the worship of the elephant and monkey under the forms of *Ganesh* and *Hanuman* respectively ; but it is necessary to say that the snake is worshipped. Every house is supposed to be guarded by a snake, and so long as this snake is not meddled with, it takes care of the people. Twice a year, women go out in search of snake-holes and pour milk into them after chanting certain *mantras*. Some people place eggs near these holes and watch, with pious meditation, the snakes sucking the contents of the eggs. The cobra is not to be killed ; but if it is, ceremonies have to be performed to pacify its spirit ; otherwise, the spirit is supposed to take revenge.

The Asvatha tree (*ficus religiosa*) is worshipped when a new moon day coincides with a Monday. The worship consists in going round and round the tree one hundred and eight times after a preliminary pūja. One hundred and eight things of a kind (whether fruits, flowers, coins or fancy articles) are used for the worship, and, at the end of the ceremony, are distributed among friends and relatives. This ceremony is performed with a view to promoting the general good of the family.

The Thulasi (*ocinum sanctum*) plant is alsó worshipped, and every Hindu house owns it. A separate structure of brick-work cleaned and ornamented every day receives the plant, and women offer prayers before it. The goddess showers her choicest blessings on those who worship her regularly and take care that the plant does not wither and die away.

But what of the sun that gives warmth and light during the day, of the moon that pours down its cool rays in the night of the rivers which flow on continuously

from one year-end to the other, and of the ever-rolling sea with its ceaseless roar? All these are worshipped; who can but feel grateful to *Surya*, the sun, for his ungrudging benefits; who can but be concerned when the moon is being devoured by the hunger-demon *Rahu*; who can but worship the sacred rivers which wash away one's sins and bow with pious dread before the mighty waters of the ocean?

The Hindu year is divided into two *Ayanams*, the *Uttarayanam* and the *Dakshinayanam*. The latter period which comprises the cold months is considered unsuitable for marriages and religious ceremonies. People breathe a sigh of relief when these six months are over, and feel as if they have emerged from a season of plague. [It may be added that if a person dies during these months, he is supposed to have been a sinner during life. The warrior Bhisma—a kinsman of the Pandus and Kurus—had to live on in spite of his mortal wounds, till the beginning of Uttarayanam, because the Gods warned him against giving up his ghost during Dakshinayanam.] The release from this period of storm and stress is celebrated with great joy, for the sun shines once more in all his splendour and holds undisputed sway in the skies.

During an eclipse, which is a time of universal mourning, everything and everbody is unclean. The sun or moon, as the case may be, is supposed to be suffering, and till the demon *Rahu* releases his victim, nobody is permitted to eat or drink. At the end of the eclipse everybody bathes, to purify himself, and a ceremony is performed, perhaps, to signify thanksgiving.

When one is bathing, he invokes the goddesses who preside over the various rivers, and by this, he is supposed to secure the virtue of bathing in those rivers. The sea receives the sacred waters of the rivers and is consequently rendered sacred. It is dangerous to profane it by bathing in it every day; but on new-moon and full-moon days, one has to bathe in the sea and purify himself.

When a river is in flood for the first time in the year, people living up the river send down new cloths, flower garlands, large quantities of saffron and vermilion to express joy, and at the same time to beg the presiding deity not to flood their villages and towns.

Thunder is supposed to be produced by the crack of Indra's whip when he compels the clouds to give up the water they are carrying; and lightning is supposed to be the flash of Rudra's eye which is situated on his forehead and which he opens only when he is angry with somebody, the "somebody," in this case, being the clouds. When there is a thunderstorm, people invoke Arjuna (the third of the Pandava princes and the son of Indra) under the different names he goes by:— Arjuna, Palguna, Parthiba, Gandiva, Kreeti, Hari, Savyasausi, Dananjeya and so on, begging him to plead before Indra on their behalf to stop the "dreadful pother."

It may be interesting to mention that there are certain rain-making ceremonies which are performed when the rains fail. One of these is called *Varuna puja* which is a very costly affair. The priest stands waist-deep in a tank or river, and reading from the sacred books, invokes Varuna under all the names he goes by, and after his coming out, a number of people are feasted. The dishes used must all be sweet. This puja should be performed for forty days, at the end of which time, the

people will have rain. Another simpler process is to read the fourth book of the Mahabharatha, entitled Virāta Parva; and usually after a few readings, the people have rain

Let us pass on now to a description of good and bad spirits. It may be mentioned at the outset that there are no good spirits as such, and even tutelary deities are supposed to be good only if the people perform the necessary ceremonies, and offer the usual sacrifices regularly.

Every family has its own goddess; every village has its deity. This latter is common to all the villagers and a festival is held annually when sacrifices are offered. When an epidemic breaks out in the village it is ascribed to the wrath of the village goddess; to appease her anger, a procession is formed and the idol is carried through the streets. Sacrifices in the form of poultry and kids are offered, and large quantities of toddy are poured on the altar. The annual festival lasts for four or five days, but sometimes it lasts for as many as eighteen days. Every day a pot of fire is carried in procession through the streets, and at the end of the festival animal sacrifices are offered. In some cases, a fire-walking ceremony closes the festival. This consists in walking along a lane of live coals from twenty to forty feet long and about half as wide. The particular goddess in whose honour this ceremony is performed is supposed to have arisen out of a sacrificial fire. For some days before the ceremony, the people who intend walking on the fire keep aloof from the rest of the people, and on the particular morning, they bathe and pray and fast the whole day. Towards nightfall, they go round the village in procession; and laden with flowers, they approach the sacred fire. A flower is thrown into it and if it does not burn away, the goddess is supposed to give assent to their walking on the fire. Being thus reassured, they walk upon the fire. Some fanatics roll on it and claim that they are none the worse for it. When they reach the other end, people gather round them and beg flowers of them, and these, they preserve as being very sacred.

Mention must be made of what is usually known as "possession" among Hindus. If a deity has reason to suspect that the people of the village have neglected their duties to her, she takes hold of a man, usually the priest of her temple, and announces through him her threats. This priest in ecstatic fury, rushes hither and thither, shouting at the top of his voice. Even without this rare occurrence of an angry goddess possessing a man, it is usual for one particular man to be possessed once a week and foretell events. The man has to wear special clothes for the purpose, and putting himself into a characteristic attitude tries to become unconscious. Music, in such cases, is an important factor. After a short time, the man works himself into a high pitch of excitement, gets up and shakes his body violently, and then begins to answer the questions put to him by various people. Sometimes, he explains why such and such a calamity has befallen a village and suggests remedies. There are devotees of such deities as Hanuman, Ganesh and Narasimha, who become possessed with these deities at the very mention of their names, and act in a manner characteristic of these deities, such as showing the teeth, breaking sugar canes, and even injuring lives.

Countless spirits roam about in the air ; there are spirits in trees, spirits in the running brooks, spirits in stones and spirits in everything. If a man dies an unnatural death, his soul is supposed to hover in the air, or take its abode in a tree, on a tank bund, or on a temple chariot. Young women and little children are most likely to be affected by these spirits, and they are most active at mid-day and during night time. Women and children are not allowed to stir out of the house during the day.

Sometimes even wells are haunted by the spirits of those people who, owing to domestic troubles, commit suicide by falling into them. The spirits do not, as a rule, kill people, but they do lay them low with fever and render them bedridden for life.

If a child falls sick and one or two household remedies prove ineffective, an evil spirit is believed to be at the bottom of the affair. If a child screams without any apparent cause, an evil spirit is responsible. In such a case, a quantity of rice, sugar, camphor, etc., are placed in a pot and slowly whirled before the child and then given to a servant to be cooked and offered to the spirit. The servant cooks a meal on the tank-bund and offers it to the evil spirit, and this is supposed to remove its evil influence on the child.

Pregnant women ought to be very careful, for evil spirits are supposed to be fond of unborn children, and prone to steal their souls. On this account, such people are not allowed to visit temples where there are huge chariots ; nor are they allowed to visit places where there are huge crowds of people and where some excitement is going on.

We may refer here to the practice of exorcism. There are people who profess to drive out devils. If a child is supposed to be under the influence of an evil spirit, they ask for a quantity of flour, limes, camphor, holy ashes, etc. They make some images with the flour, cut the limes over the child's head, burn the camphor, muttering incantations all the time, and give some of the ashes to be smeared over the body of the child. Then they take away all the things and bury them where four roads meet. Some people while burying these, kill a chameleon and pour its blood into the pit. The child gets better from that hour.

Young women who happen to be possessed, are treated in a slightly different way. Sometimes an exorcist deems it sufficient to use margossa leaves. He shakes these leaves before the person possessed with an evil spirit to the accompaniment of incantations ; at the end, he divides the leaves into three or four parts and throws them on different sides of the person. At other times, he lights a large piece of camphor, and asks the person to stand before it, while he looks fixedly at her and chants certain mantras. The woman either laughs hysterically or cries bitterly and shouts to the effect that the spirit refuses to let her alone. The man commands it to leave her, and after a short time he rushes out of the house, and runs as far as the street-end and pretends to throw down something and returns. He is supposed to have left the spirit at the end of the street.

If any person treads over what has been buried by an exorcist, he becomes possessed with the evil spirit who has been driven out by him, and unless he secures the services of a magician, he goes down with fever.

Places where dead bodies have been allowed to lie for a long time are supposed to be haunted. If a person dies on the wrong day (certain days are inauspicious for a man to die), his spirit is supposed to haunt the place where his corpse had lain. These places have to be exorcised by men skilled in the art; and the sun's rays are made to fall on the spot for a number of days. If these precautions are not taken, the spirit molests the inmates of the house, and even serious consequences may result.

Every plot of ground has its spirit and it does not suffer a house to be built on it. To drive away the spirit, the following ceremony is performed: at the north-eastern corner of the plot chosen, a pit is dug about a foot deep. Seven bricks are taken and a puja is performed before these stones. At a given signal, a handful of mud is taken from the pit and thrown out to signify that the spirit has been driven out. The bricks are placed in the pit and water is poured over them. Flowers are set afloat on the water, and these ought to go in a circle around the stones. When the house is complete, it should be left open for public use for sometime. Weekly or daily feasts are given and pujas are performed. At the end of the time, the owner proceeds to enter the house with great ceremony, music being in attendance to drive away the spirit if it should still haunt the place.

When people act rather strangely while being apparently sane, they are supposed to be under the influence of spirits. In such cases, magic alone is believed to be efficacious. To ward off evil spirits, people often wear svastikas and amulets.

An account of bad spirits is not complete without mention of the deity who presides over small-pox. When a person is laid up with small-pox, he is supposed to be under the influence of this deity. No one goes near him or disturbs him. He should not receive medical aid, but should lie on a bed of margossa leaves, and be patient till the goddess chooses to leave him alone. A bunch of margossa leaves is hung over the doorway of the house. If he dies, the corpse is not burnt as usual, but is buried for some hours, after which it is taken out and burnt. Some people do not burn at all but bury the dead body. It may be remarked that if a person dies of small-pox, no one should grieve over the loss. Again, if a whole village or part of a town is stricken down with small-pox, no one should enter into or leave the place, till the goddess ceases to trouble the people. It is not unusual for people to form a procession and go through the streets singing songs in praise of the deity and begging her to let them alone.

Now I shall consider some of the ceremonies arising from animistic beliefs: "Man," wrote Carlyle, "is a Tool-using animal. . . . Nowhere do you find him without Tools; without Tools he is nothing, with Tools he is all" (Sartor Resartus). No wonder then that tools are worshipped. Those who were originally artisans take out all the implements in the house, paint them yellow with saffron, and worship them. Books are also worshipped in the same way by those whose ancestors were concerned with books. The goddess Saraswathi who presides over wisdom and knowledge gives both of these to all those who worship her. On this particular day, no books are read, for the goddess is supposed to be taking rest.

The goddess of wealth, Maha Lakshmi is worshipped in a slightly different way. But by worshipping her, women are supposed to be blessed with unwidowed life, wealth and prosperity. The story goes that a certain woman named Sarmathi prayed to the goddess when her husband was very ill, and the goddess promised to save the woman's husband and shower her choicest blessings on them both, if she, the woman, worshipped her once a year. The woman agreed and the goddess ratified her promise. Every woman who performed this ceremony was to be as well rewarded as Sarmathi. At the end of the function, this story is told with a view to reminding the goddess of her promise of wealth to those who perform the puja.

In this connection it may be mentioned that the door posts are ornamented in the evening, especially if it happens to be a Friday, and a light is hung over the doorway, for the goddess of wealth is believed to be passing along the street, and a well-swept, well-ornamented, well-lighted house attracts her attention more readily than an ill-kept dark building. The inmates try to be as cheerful as possible, spending the time in singing songs of praise to the goddess.

A ceremony is performed in honour of Chithraputra, the clerk of Yama's court, who is supposed to record the sins of men and lay before Yama an exact account of a man's sins when he dies. To prejudice this person in one's favour and make him represent one's case before Yama in as favourable a light as possible, this ceremony is performed. A quantity of paddy and the eight other grains are mixed and given to the purohit, as also a piece of paper, a pencil and some sugar (probably to sweeten Chithraputra's palate before speaking about one's sins). The ceremony is performed by women.

Ganesh is always supposed to be the deity who removes all obstacles (*vignam*) —hence his name Vigneshvra—and at the same time he places obstacles before men. People usually break cocoanuts to this deity to protect them from scorpions and snakes, which are supposed to be the emissaries, which he sends if any pollution or unholiness has crept into the house. Again since this deity helps people to overcome difficulties, he is always invoked before any ceremony is performed. It is under his patronage that everything is done. Another ceremony which goes by the name of Anantha Vritham is performed by certain people. People differ in their conceptions about the purpose of this ceremony ; but it may be said that performance of this puja confers wealth and prosperity. Those who perform it tie pieces of red strings around their necks or arms. This ceremony seems to be more common in the Telugu districts than in the South.

The following ceremonies pertain to Ancestor-worship, but they are quite relevant here. There is a period of time—extending over fifteen days—known as Mahalaya Amavasai, and every day a ceremony is done to satisfy the souls of the dead ones. But on one particular day, known as the Maha Bharani day, the ceremonies done are calculated to feed the spirit of ancestors who died in the previous year. Another day is set apart to satisfy the soul of the *matha maha* (mother's father.) A third day's ceremonies are supposed to serve the soul of a woman of the family who died before her husband. These ceremonies are not to be identified with the annual ceremonies which a man performs on behalf of his

dead ancestors. It is dangerous for a stranger to partake of the offerings used in the annual ceremony, whereas in the ceremonies mentioned above strangers and relatives alike are permitted to join.

Mention must of course be made of a number of ceremonies which are performed in season and out of season for receiving some benefit from a deity. Thus women who are barren worship certain deities—enumeration of these is not possible, for their name is legion—in the belief that they will be blessed with children. People who are ailing from diseases worship certain other deities to be restored to health. The most common example is the worship of the sun ; which is supposed to effect almost all cures.

Pongal day deserves important notice, for it signifies the beginning of a season of plenty, and the feast is held in honour of the arrival of this season of plenty. Milk is allowed to boil over the side of the vessel. If it should go out on the eastern side, the following year will be materially advantageous. If it should boil over on the southern side, some disaster is threatening. People, while exchanging compliments of the season, inquire of one another " Did it boil on the right side ? " The third day after Pongal, women go to a tank or river, and lay out quantities of boiled rice coloured red and yellow ; after a small puja, they retire to a distance and watch the crows attacking the rice. If the crows get at it from the south, there is trouble ahead. If, on the other hand, they attack the rice on the northern or western side, that year everything will proceed prosperously, particularly with the woman's brothers ; for it is on behalf of her brothers that a woman performs this ceremony. The two colours used are saffron and vermilion, and denote that the women are in the wedded state. If the crows go for the rice in the proper way, the wife of the brother of the woman who laid out the rice will continue to use saffron and vermilion, *i.e.*, her husband will live.

The relation between animism and magic is so close that an essay on animism must make some reference to magic. Magicians are supposed to have under control a number of spirits which perform anything that they are asked to do. When a person has angered another, the latter to wreak his vengeance, has recourse to magical means. A magician is sought for, and this man commands his attendant spirit to worry the offender. This spirit possesses the offender and makes him do unusual things.

Sometimes the magician makes a small image of the enemy and sticks pins into different parts of the image and says " As I wound this image with pins, so may the enemy's body be tortured by real pains. Let him be bedridden." After a year or two, if he thinks the man has suffered enough, the magician burns the image, and the man dies.

Efforts to counteract these effects succeed but seldom, for, oftentimes the magician gets to know, through occult means that magical aid is being sought for by the enemy, and he kills him.

Before proceeding to work, the magician usually asks for some part of the enemy's body for example the paring of a nail, or a lock of hair, for it is supposed that a man's spirit permeates even such insignificant and removable parts of a man's

anatomy. This may be the reason why people do not expose the parings of nails or locks of hair. Even if a person loses one of his teeth, he buries it.

Though it is not possible to avert the effects of an enemy's magical art, it is quite easy, they say, to find out who that enemy is. A tiny lamp is lit by a magician and he pours a black semi-solid substance right in front of it. A reflection of the light is thus secured, and the subject is made to concentrate his attention on the image. Some subjects pretend that they can see the faces of suspected agents, while others, owing to lack of concentration evidently, are unable to find anything before them except the image.

Some magicians claim that they are able to summon dead people before men's eyes, *i.e.*, they make these departed ones appear in the image of the light mentioned in the previous paragraph. The subject is made to think of some dead person's face, and is asked to look for it in the image. Some people persuade themselves that they do actually see what they want to see.

When things get lost, magicians claim to find clues as to the thief, etc. with the help of the deities at their beck and call.

It often happens that a man's shadow is not allowed to fall on another person, especially if the shadow happens to be that of an outcaste. Little children are not allowed to look at shadows, for, if they do, they are sure to fall sick. This seems to be the outcome of the shadow-soul theory which identifies a man's shadow with his soul. The soul, of course, is no ordinary matter and as such it is either too sacred to be seen (and consequently dangerous) or too sinful to be allowed to fall on other people. Nearly all taboos are contagious, and the shadow of a tabooed man may transmit the taboo to a caste man.

Mention may be made of *Rahu kalam*, a period of time extending over an hour and a half daily which is an example of a time taboo. Nothing important is to be undertaken during that time, for it is sure to go wrong. A more dangerous thing is the *Yama gandam* or Yama's time during which journeys should not be undertaken. Even going out of one's house is dangerous for the person, it is supposed, will meet with a serious accident, if not a violent death. There are certain rules to guide people in regard to travelling into the details of which we need not enter. Suffice it to say that if these rules are infringed, serious consequences might result. Again, when a person is proceeding on an errand of an important nature, if it should drizzle, it is the signal for him to retrace his steps, for the spirits, are not in sympathy with the purpose of his errand.

It may be of interest to mention that when a person yawns, he snaps his fingers before his mouth to keep out bad spirits from entering in, for there are hundreds of them, always on the lookout for some haven or other. Some people say " Rama, Rama " or " Krishna, Krishna " to call in the aid of these deities to keep out the bad spirits. Others close their mouths with their hands because it is a common belief that the soul inside would jump out of the mouth, since it is supposed it to be longing to " shuffle off this mortal coil."

" Dream after dream ensues,
And still they dream that they shall still succeed,
And still are disappointed,"

writes the poet. It is no wonder that, since dreams play such a big part in man's life, he should think of them as having much to do by way of portents, forecasts, etc.

There is a big tank at a place of pilgrimage called Simhakulam (the tank of the lion). It is so called because it is fed by water falling from the mouth of a marble lion. Women who are barren go there to bathe in the tank and worship the presiding deity. This deity appears to them in a dream, it is said, and tells them whether there is any use at all in hoping against hope. The woman who goes there, bathes in the tank, fasts the whole day and lies down on one of the cold hard stone steps of the temple with a wet cloth around her body. At midnight the goddess appears and proclaims hope or doom.

Family goddesses and gods are supposed to make known their wishes in dreams. If a deity's offerings for the year are overdue, he appears in a dream and reminds the people about the ceremonies due to him. Some dreams are full of significance ; for example, if a person dreams that he has plenty to eat, he is sure to fall sick in the near future. If a person dreams of a marriage, there will be a death in the house. If, on the other hand, he dreams of the death of a person, the person whom he saw as a corpse will live up to a good old age. But when dreams are dreamt early in the morning, then they are supposed to come true.

That dead people appear in dreams to inform their friends and relations on earth as to what they require is a very common belief. If the funeral ceremonies are not performed at the proper time, these dead people appear in a dream and tell people that they are hungry. Some of them threaten people with death or sickness owing to some displeasure for which they (the people) are responsible.

If a person should dream of snakes, it is supposed to be a message from the deity known as *Subramania*, either a note of warning or a mere reminder.

When there is something special to be done, a marriage, for example, a light (using ghee) is lit before the family deity. The questioner stands with clasped hands before the light and prays inwardly. If the light burns steadily without flickering, then it is supposed to signify consent of the deity to the marriage. If the light continues to be unsteady, the match is to be broken off.

Sometimes people go to a temple and perform a puja and after performing it, stand before the idol and pray that the deity may be pleased with their offerings and that he may be good enough to tell them whether the task on hand should be proceeded with. If as a result of their prayers, a flower from the idol falls on the ground it is an indication that God is in sympathy with the intended arrangement, and that it will turn out to be a success. If no response is made to their appeal, the matter is to be dropped. Another way of doing the same thing is to consult a sacred book. The book is opened suddenly, and if the "situation" in the book on which the eyes rest be a happy one, then there need be no apprehensions about the matter under consideration. But if it be an incident, say, in the *Asoka Vanam* where Sita is mourning over her captivity, everything will end in "gnashing of teeth and wailing."

There is much to be said about "the undiscover'd country from whose bourn no traveller returns," but we must content ourselves with a few remarks. When

a man dies, he is at once taken before Yama, the judge who orders him to be thrown into the particular kind of *naraka*, which in his opinion, the man deserves to be in. If a man fails to perform his daily duties to God, he is thrown into a hell where all kinds of worms and reptiles swarm. If he has been disrespectful to elders during life and has amused himself with abusing them, he is given a drink of red-hot molten lead to refresh himself for further exertions of his vocal organs. His tongue is cut into a thousand pieces. His body is branded with red-hot iron over and over again. Sometimes, Yama deems it necessary to adopt even more severe measures. The sinners are placed head downwards in an oil-press and the press is set going. The heads get crushed, and one or two attendants take care that all heads are receiving equal attention. Other sinners are placed on stools, and their heads are sawn through. People who have no children are supposed to go to a kind of hell called *puth*. Hence the term *puthra* applied to a son, for he liberates his father from this *naraka*. Those who die in battle, though they might have been the worst sinners while on earth, go to *veera swarga*, a place allotted to such people, and the time they ought to have spent in naraka is remitted.

These are a few of the animistic beliefs and practices current in certain parts of South India, and they illustrate the best known types. In such a country as India, where, a hundred miles from his own town, a man finds himself stranger in a strange land, customs and beliefs must and do vary. It is therefore impossible nay, improper, to pass judgement on one system of beliefs from the point of view of another system. If therefore it appears to one set of readers that certain very important facts have not been mentioned, it is inevitable owing to the existing differences. The essay merely claims to present *some* of the animistic beliefs prevalent here, and it claims to do nothing more.

A Historical Sketch of Telugu Literature

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CHAPTER I.

The Andhras.

The history of Telugu Literature is the history of what the great Andhra writers felt and wrote in prose and poetry in the Andhra Language. As Kumarila Bhatta would have it, the language of the Andhras belonged to the Dravidian type (Āndhra-Drāvida Bhāsha), and the Andhras were in ancient times one of the most powerful nations of India. Their era, the era of Sālivāhana still in use in the greater part of India is named after their Satavahana Kings who were at one time rulers of all India. It is the purpose of the following pages to give a short account of the history of their literature, in its various aspects.

Boundaries Area.—According to the ancient Telugu writers, Mahendragiri in the Ganjam District was the northernmost boundary of the Telugu country. The Oriya speaking population is however in a large majority now in the northern part of the Ganjam District, and Grierson in his linguistic survey fixes Baruva in that District as the limit of the Telugu country. A line drawn westward from Baruva, through H. E. H. the Nizam's dominions and the southern portion of the central provinces forms the northern boundary of the Telugu country to-day. It includes the Sunkam and Bijji Taluqs in the Bastar state and goes southward "along the range of the Bela Dila to the Indravati. It follows that river to its confluence with the Godavari, and then runs through Chanda, cutting off the southern part of that District and further eastwards including the southern border of the District of Wun. It then turns southwards to the Godavari, at its confluence with the Manjira and thence farther south towards Bidar, (the ancient Vidarbha), where Telugu meets with Kanarese. The frontier line between the two forms of speech then runs almost due south, through the dominions of the Nizam. The Telugu country further occupies the north-eastern edge of Bellary, the greater eastern part of Anantapur, and the eastern corner of Mysore. Through North Arcot and Chingleput the border line thence runs back to the sea." [1]

The linguistic boundaries of the Telugu country are Oriya and Marathi in the north, Marathi and Kanarese on the west, and Tamil on the south. The total area of this Andhra country is about 117,000 square miles.

Population.—The Telugus are the third largest people in India numbering according to the latest census twenty-four millions. They are next only to the Hindi and the Bengali speaking peoples. Mysore has about a million of them and Hyderabad more than six millions. The Presidency of Madras has sixteen millions

[1] Grierson—Linguistic Survey of India, Vol. IV.

the remaining million are scattered in Behar and the Central Provinces, and in the other parts of India and Burma.

Ethnology.—The ethnic type of the Andhras has yet to be definitely ascertained by precise measurements and observations. Ethnologists are however agreed in classifying the form of their head as *dolicho cephalic*. As to the other features there is a wide difference of opinion from the purely Aryan to the Negro and the Mongolian. Sir George Campbell for instance thinks that "the origin of the people of Southern India from an ethnological point of view alone seems nearly perfect" and concludes that among all the Hindu tribes the Aryan element now prevails and that the presence more or less of the aboriginal element is only a question of degree. Caldwell says that the physical type of the Dravidians, including that of the primitive Todas seems to be substantially identical with that of the Aryans. As this however is against his evidence of language, he remarks that "further research seems to be required."

From geological evidence it appears that the Telugu country was one of the earliest settlements of the human race in all India. A Negretto type of people seems to be the only type of man known in India then. Mr. Foote says "from their weapons and tools now remaining, the fairest inference would seem that they were an uncultured people but not gross savages, their artifacts in stone being in kind more numerous than, and in shape and make far superior to those of the Tasmanians and Australians, when first visited by Captain Cook and contemporary navigators, and the earliest British colonists." The earliest traces of man in India are seen in Guzerat. No traces of man are seen beyond Guzerat in the East until we reach Rewa in Malwa. Towards the south there are traces plentifully in Belgaum and Bijapur. From Kolhar in Bijapur one branch went across the Kristna through Lingsagar District to the present Nander District, both of them Telugu areas to-day. Two vast areas of Palæolithic implements extend from Nander to the East to the coast. This is the region where the great Andhra kingdoms flourished in the early centuries of the Christian era. From the Nander side again a branch goes down to Sirvel and Koilkuntla and to Royachoti. But in these three later places only one or two similar Paleoliths are seen. From Royachoti, these people proceeded to Madras and Chingleput and a big settlement is seen here. Farther south we find microscopic traces of them near Udayarpalem, Tanjore and Madura. Midway between Belgaum and Nander traces are seen of them as also at Bellary and in the Shimoga and Kadur Districts.

This distribution of man during the Paleolithic age shows that the largest area then covered by man in India was in the Telugu country of to-day. It also shows that the present Kanarese areas of Belgaum and Bijapur in the Bombay Presidency and Kadur and Shimoga of Mysore, as also the later Tamil country near Chingleput and Madras were the earliest settlements of these Negretto tribes. Any ethnological theory relating to Southern India that does not take notice of this early distribution of man in the South is inconclusive, and if the Aryan type is seen to predominate to-day all over this area, it is due to the crossing of these aboriginal peoples with the Aryans that in large numbers settled here in later times.

The Dialects of Telugu.—The language of the Northern Circars, is from an

official point of view supposed to be the standard form of Telugu. It has less admixture of the outside element than portions of land on the boundary line of languages can have. But as the aboriginal distribution of man is, so are the dialects of Telugu preserved to this day in those aboriginal areas. Thus we have the *Kōmtāu* dialect spoken by the bulk of the Telugu speaking population of Chanda, the *Kāmāthi* dialect spoken by some of the artisan tribes near Bombay and the neighbourhood, the *Dāsara* dialect of the wandering beggars of Belgaum, the *Bēradi* dialect spoken by the Bēradis, and the *Vadari*, a dialect of another wandering tribe in the Districts of Belgaum, Bijapur, Sholapur, Akola, and in the native states of Jamkhandi and Ramdrug in the Bombay Presidency. The dialects of Telugu in Nagpur, Travancore, Tinnevelly, Madura and other areas in the south are also of great importance.

Early References to the Andhras.—The earliest reference to the Andhras is in the Aitereya Brāhmaṇā, where they are classed among the aboriginal forest tribes such as the *Pundrās*, the *Pulindās*, the *Śabarās* and the *Mūtibās*. On astronomical evidence Mr. Colebrooke places the Aiterēya Brāhmaṇā in the eleventh century before Christ. Mr. Martin Haig gives 2400 to 1200 B.C. as its probable date, while the famous German orientalist, Jacobi goes back even farther. The Andhras have thus evidence even from the Vedas to establish their anitiquity. A similar ancient tradition is preserved of them in the Mahabharata, Shanti 65—13—15. The Bhagavata speaks of a king who had a son by name Andhra after whom the country derived its name. The Harivamsa speaks of the combat of Srikrishna, with the Andhra king, Chāṇūra of Karūśa and the same incident is repeated in the *Vishnu Sahasra Nāmāvaḷi* where Vishnu is addressed as *Chāṇūrāndhra nishūdāna*. Dandin in his *Daśakumāra charitram* refers to a lake in the forest of Dandaka near which a city, the Andhranagaram existed. Dasaratha, the king of Kōsala, married Kausalya, the daughter of the ruler of another Kōsala, and this is taken as evidence for the existence of the kingdom of Southern Kosala even during the period of the Ramayana. In his Prāyaschitta Kāndam, Hemadri refers to the Andhras also, and Kumarila, himself an Andhra, speaks of the *Andhra Drāvida bhāsha*, thus classing the language of the Andhras along with Tamil. The Ramayana refers to the Andhra country as situated below the river *Narmada* and the Mahabharata and Markandeya Purana have also their own references to the Andhras. The Bhagavata, and the Vishnu and the Matsya Puranas make mention of several Kings of the Andhra Bhritya line some of whose coins and inscriptions have since been discovered.

During Buddhistic times, Andhra was one of the great centres of Buddhism, and the Buddhistic records are full of references to this region. The great Buddhistic teacher, Nāgārjuna, the founder of the Mahayana School of Buddhism was an Andhra living in Sriparvata, and the famous Indian logician Dignaga also belonged to these parts. The famous Andhra University of Dhanyakataka, near Amaravati flourished during these Buddhist times, and the traditional 'Buddha's tooth war' was associated with the place. Ptolemy refers to some places in this area. The *Andarae* are mentioned in the Peutinger tables and Magasthenes refers to the Andhras as a powerful nation with 30 fortified cities and a large number of elephants, cavalry and infantry.

The Early Andhra Kingdoms.—Four important Andhra kingdoms have been noticed by Yuan Chang in his travels in India. Of these *Southern Kosala*, otherwise known as Maha Andhra was 6,000 *li* in circuit, and its capital had a circuit of 20 *li*. A *li* is estimated at $\frac{1}{12}$ miles, and some authorities make 16 *li* to a *yojana*. In the Telugu country a yojana is generally 8 miles. A few think that it is 10 miles. The kingdom of Southern Kosala was bounded by Ujjain in the north, the kingdoms of Utkala (Orissa) and Kaḷinga on the east, Andhra and Kaḷinga on the south, and Maharashtra on the west. The rivers *Nurbudda* and *Mahanadi* took their rise in it, and the *Tapti* and the *Godavari* flowed through it.

Next to Maha Andhra, and on its southern boundary, the kingdom known as the *Andhra* flourished. It was 3,000 *li* in circuit and extended from the confluence of the *Manjira* with the *Godavari* on the west, to Bhadrachelam in the modern Godavari District on the east. It had thirty well built fortresses.

Kalinga was the third great kingdom of the Andhras, which extended from Mahendragiri on the north to the Godavari on the south. The kingdoms of Andhra and Maha Andhra formed its western boundary and the sea its boundary on the east. It was during Yuan Chang's time 5,000 *li* in circuit and its capital was 20 *li* in circuit.

The fourth important kingdom was Dhanakataka which was 6,000 *li* in circuit.

The Vishayas and the Nadus.—In addition to the countries named above, we find other geographical divisions of land in later times—viz., the *Vishayas*. We have thus *Nishadha Vishaya* mentioned in the Telugu Mahabharata. In ancient inscriptions we read of *Kalinga Vishaya*, which had a village Rāgolu (Razole in the Godavari District) in it, *Gudrahara Vishaya*, which includes Pambarru (Pamarru in Kistna), *Kanderuvati Vishaya*, which is the region of the Bezwada Taluq, *Kondavidu Vishaya*, in the Guntur District, *Bhogipura Vishaya* in central Kalinga, and so on—most of which seem to be small areas each under a chieftain.

The division into Nādus belongs to a later date and we find such Nādus only in the country south of the Godavari. Among Vaidiki Brahman settlers in the Telugu country, twelve sub-sects have been noted, viz., the Brahmans of (1) Pakanādu, (2) Pālakanādu, (3) Bedaganādu, (4) Vādanādu, (5) Sirnādu, (6) Ulachanādu, (7) Kalinganādu, (8) Kasalanādu, (9) Telaganya, (10) Murikinādu, (11) Velanādu, and (12) Venginādu. Some of these sub-sects are of Tamil descent. Their mother tongue has for some centuries however been Telugu. Some of them call themselves the Dravidas, and after them, we find the Telugu country divided into nādus. From inscriptional evidence we find a number of *nādus* in this area such as the Angadamantanādu, Angapalandanādu, Awknādu, Ganganādu, Alinanādu, Kasalanādu, Renāndu, Pulugulanādu, Sarikanāndu, Puliganādu, etc. The boundaries of some of these areas are still a matter of doubt. *Prolunādu*[1] for instance has Gudivada in the Kistna District in it. *Kammanādu*[2] otherwise known as Karmarāshtra includes portions

[1] Epigraphical reports, Madras 492 of 1893.

[2] Epigraphical Reports, Madras 166, 174 and 252 of 1897; nos. 193, 996 of 1899; Indian Antiquary, Vols. VIII, pp. 233—35. VII pp. 16, 187, XX p. 105. Nellore Inscriptions, pp. 924—25, 972—3, 996—99, 1133—6, etc.

of the Bapatla and Narsaraopet taluqs of the Guntur district and contains the villages of Prempalli, Kotyadone, Takkellapadu, Manopalle, Kondamuliyuru, Rayuru, etc., mentioned in inscriptions. *Murikinādu*,[1] which is evidently the Mulikinādu of the inscriptions is near Pulivendla in the Cuddapah District, while *Pākanādu*[2] includes portions of the Nellore District.

Andhra, Telugu, Tenugu.—The language of the Andhra races is generally known as the Āndhra Bhāsha, Telugu or Tenugu,—all used synonymously. The name Āndhra has been variously derived. Tradition says that there was once a King by name Agnimitra, who during one hot summer lost his eyesight, owing to the heat. He prayed to Surya, the Sun, who, pleased with his prayer taught him a language once extant in the world. Agnimitra prayed to the Sun-god in that language and recovered his lost sight. Owing to its efficacy of making an *Andha* (blind man) recover his sight, the language was said to be denominated Andhra (destroyer of blindness). Another common derivation for this term is that it means a dark region, impossible for man to live in. Whatever may be the interpretation of the term, Andhra Bhasha has always been acknowledged as the language of the Andhra races.

The Telugu grammarians, ancient and modern were unanimous in their derivation of the word Telugu. Telugu is thus said to be the language of *Trilinga*, the country between three *lingams*. According to this accepted interpretation of the term, Telugu cannot exist as a language until a country of the name of *Trilinga* actually exists. Now *Trilinga* is historically taken as a corruption of *Trikalinga*, the *Mudogalinga* of the Greek writers. The word *Trikalinga* was in use in the inscriptions for a long time but Trilinga occurs in inscriptions for the first time in about 650 A.D. and there it is a mis-spelt word for Trikalinga. Secondly, lying as it is between the three *lingams* of Srisaila, Bhimakalesa and Draksharam, Trilinga could not exist as a country when one of these places had no lingam, and the lingam of Srisaila may be dated about 3rd or 4th century A.D. as before that time it was a strong Buddhist centre. On either view however, the word Telugu could not have been derived from Trilinga, when Trilinga did not exist, and the name Telugu applied in respect of the Andhra language is certainly a later name first applied to the language of a particular area, and latterly to that language wherever it is spoken.

Tenugu is generally derived as *Tēne + agu*, sweet like honey. Another derivation given to it is *Ten + nudugu*, the language of the south, which seems to be the more probable derivation.

Whatever may be real derivation of these words Telugu has for centuries been known as the Andhra Bhasha, Tenugu, or Telugu. Our first Telugu author used the words Tenugu and Andhra in respect of this language.

The Telugu Characters.—As the Vedas were never written but merely transmitted from mouth to mouth, it is generally agreed that writing was not known

[1] Epigraphical Reports, Madras. Nos. 385, 395, 404 of 1904; nos. 306, 321, 326, 330 of 1905; no. 491 of 1906, etc.

[2] Nellore Inscriptions, pp. 423—4, 651—53, 703—4, 710—11, 742—3, 873—75, 802—4, 1249—52, 1397—98, 1402, 1405, 1407, 1409—12, Epigraphical Reports Madras, 243 of 1897.

in India till recent times. Nearchus, the admiral of Alexander says that the Brahmanical laws were not written, and Magasthenes the Greek ambassador at the court of Chandragupta tells us that in his days there were no books. It is, however, the view of many scholars that during Panini's time or even earlier writing was known in India and several texts are in point to establish this belief. Burnell in his *South Indian Paleography* shows from Egyptological evidence that "about the 17th century B.C. is, then, the earliest period at which it is possible to fix the introduction of the alphabet in India," and that it came through Phœnician sources. He therefore suggests that the source of the South Asokan alphabet, should be sought in the forms current in Phœnicia. These South Asokan alphabets belong to Southern India. "The earliest inscriptions," says Burnell, "belong to three dynasties, to the Chālukya of Kalyaṇapura in the Deccan, to a as yet nameless dynasty[1] which ruled the country (Vengi) between the Krishna and the Godavari before the middle of the seventh century A.D., and to the Cera dynasties, which ruled the Mysore, Salem, Coimbatore and part of the Malabar coast." The view of Mr. Thomas that the South Asokan alphabet is of purely Dravidian origin cannot be accepted as it contains symbols for which in pure Dravidian alphabets there are no sounds, and even the existing Dravidian sounds are imperfectly expressed by it.

The characters first found in the caves near Karli,—generally called the cave characters—are the next stage in the development of the South Asokan. The cave characters differ from the South Asokan in their general tendency to take an angular form. Thus in *k*, the bottom stroke elongates and takes an upward curve to the left, *j* becomes squared, *ṛ* is elongated and *l* and *v* are less rounded.

The *Vengi* alphabet does not differ much from the cave characters. A few differences may however be noticed, such as in *ā*, the curve at the foot is elongated; the perpendicular strokes or the top and bottom lines in letters like b, j, and ṇ become curved; *u* has a highly characteristic curved form; and *i* opens not on the top, but towards the top of the consonant which it follows. The old Javanese characters (Kawi) are derived from this Vengi alphabet.

In southern India, the next stage of development from the Vengi is the eastern Chalukyan, from which we go to the period of transition, where many important changes have been noticed. This transitional character slowly developed into Hala-Kannada on the one side, and old Telugu on the other. The Hala-Kannada characters slowly passed into the present Kanarese, and old Telugu into the characters of the Telugu of to-day.

Telugu, Marathi and Bengali.—In his history of the Bengali language, Mr. Mazumdar of the Calcutta University says that he has made it sufficiently clear, "that a people closely allied to the Dravidians, or rather who have to be presumed to be pure Dravidians, form the bulk of our Bengali-speaking population." He points to a number of grammatical and other affinities between the South Indian and the Bengali and gives a number of common words such as *ākali* hunger; *kal* stone, *kai* vegetable in general, *talli* mother, *pāl* milk, *pillī* cat, *cinna* small, *chakkani*" beautiful, *pilla* child, *tala* head, *kadala* sea, some of which occur in

[1] Since known as the Andhra.

Telugu alone. It is on such grounds that opinion has sometimes been expressed that Telugu is derived from the Magadhi Prakrit. Similarly some hold the view that Telugu may be a dialect of the Sauraseni Prakrit. In a book on Telugu literature, a detailed treatment of this aspect is out of place, but a few interesting words may be quoted that are common to Telugu and the Marathi. Thus we have Mar. *akaḷ vāṇī*, untimely rain, Tel. *vāna* rain ; Mar. *aḷ* obstruction, Tel. *aḷḷu* ; Marathi and Tel. *ambali* a kind of dish ; Mar. *āva* potters kiln, Tel. *āva-mu* ; Mar. *ātē* father's sister Tel. *atta* ; Mar. *āḷi* a female friend, Tel. *ālu* ; wife, also a feminine suffix ; *ēla* on this side, Tel. *ivala* ; Mar. *ōla* a hostage Tel. *ōli* deposit paid to secure a wife ; Mar. *ōḷa* row, Tel. *ōḷi* in regular order ; Mar. *kadār* a dagger, Tel. *katāri ; kālava*, a canal, colloquial Telugu *kālava, kucha-kucha* whispering, Tel. *gusagusa, kuracha* rude seizure with nails, Tel. *gillu*. Many of the common Marathi terms however indicate political relations, bearing on law, revenue, court dress, or similar topics. It also appears from the Sanskrit words and compounds in common use in the Telugu language and literature, that Sanskrit culture must have come into Andhra from the side of Maharashtra. As *Vanga* (Bengal) was, according to the traditions preserved of it in Sanskrit literature, a country of barbarians in ancient times, as *Anga*, *Vanga*, and *Kalinga* were in that literature grouped together, and as there has been a continual inrush from Southern Kosala and Kalinga into Vanga even in historical times leading to many invasions, settlements, and conquests from the one to the other, the common element between Bengali and pure unmixed Telugu is wider and more striking than between Telugu and Marathi. It might even be that a common people lived in the Bengalised Andhra at one time, or at least some common clans, for even in folklore such similarities are noticed.[1]

The Dakshinatya Prakrit.—Though some of the languages of India are classed as Aryan and the rest as non-Aryan, it should not be supposed that there is no non-Aryan element in the so-called Aryan. Even the Vēdas are not free from such admixture. Words like *upahi, hēlaya, yarvāṇa, tarvāṇa* occuring in the Vedic hymns are of Prakrit origin. The so-called Aryan languages have all a non-Sanskritic element in them, which represents the language of the original people, that persisted in the new. This non-Sanskritic element is by grammarians called the *Desi* element. When the Sanskrit Aryans settled in any new land, they brought with them, the language that they used in their homes, and wherever there was a change of language, there was always an interaction between their language and the language of the country where they settled. In the new Aryan language that resulted from such interaction, both the languages had to be affected, and whatever of the language of the newly settled country has persisted in this resultant language is called the Desi element in that language. The Prakrits of India are all of this type that contained the Sanskrit element, and also something that survived of the original native element. In the early days of Aryan settlement in India, Sanskrit and Prakrit were all that were recognised. As the Aryans extended themselves in the Indian continent, the number of such Prakrits gradually increased. Four of them were

[1] Vide my article on the Bengali element in Telugu folklore. South Indian Research, Vol. III.

first mentioned, *viz.*, Saurasēni, Avantiyā, Prāchyā and Magadhi. A six-fold division became necessary as the Aryan settlements increased, a division consisting of Prakrit, Saurasēni, Māgadhi, Paiśāchi, Chūlikā Paisāchi, and Apabhramsa. Each of these Prākrits for our purposes may be made into a three fold division. Thus take any Prakrit say Saurasēni : it contains (1) *Tatsama* or Sanskrit words adopted as they are (2) *Tadbhava* or Sanskrit words that have undergone more or less some vocal change in their passage into the new Prakrit (3) the *Desi* or original element in the language of its native peoples. In the Sauraseni for instance, the Dēsi element is the original element in the language where the Saurasēni exists. The first five Prakrits of this six-fold division thus represent definite geographical areas, while the sixth the Apabhramsa was coined to represent a miscellaneous group of people such as the Ābhiras. A seven-fold division soon came into existence, which consisted of Māgadhi, Avantiya, Prāchya, Saurasēni, Arthamāgadhi, Bāhliki, and *Dākshinātya*.

This last division, Dakshiṇatya is important for us as it includes the languages of the south, for instance Telugu. We thus see that according to the ancient grammarians, the languages of the south are a form of the Prakrit dialects, with their own tatsama, tadbhava and desi form of words. The *desi* words in Telugu are by the Telugu grammarians called Dēsyam. And it is from this *desi* element that survives in the Indian languages, despite the overpowering Sanskrit influences that thoroughly altered the structure of these languages, that we have to trace original linguistic affinities, just in the same way as in ethnology, where the question of race has to be determined from the few relics of the past yet left for us to-day. Viewed in this light a remarkable coincidence in the *Desi* forms is at once noticed in the languages of this Presidency—a coincidence that is so striking as to suggest close affinity and kinship to each other. Of these languages, Telugu and Kanarese occupy the most convenient geographical positions from which migrations into the farther south are the most convenient. It was from this part of the south that the aboriginal Negrettos have, as we have already seen migrated into the lands now denominated the Chola and the Pāndya and the first largest settlements of these aboriginal people were in the heart of the Telugu country. The Keralas still preserve the tradition that their land was originally peopled from the banks of the Godavari. The Tamil records clearly state that Agastiar and his clans entered Tamilakam by land from the north to the south. The theories that have been propounded by scholars like Hunter, Caldwell and others all point to a migration by land from the north to the south. Even the later Sanskrit Aryans reached the farthest end of the peninsula gradually from the north to the south. The land of the Telugus and Kannadigas thus seems to be the original place of settlement of all northern peoples, from which further migrations into the south became possible whenever a move became necessary. The rivers Godavari and Krishna with their many tributaries, and the many streamlets that the eastern and the western Ghauts have afforded for man made the Andhra Dēsa, a fit place for the settlement of these northern immigrants, from which a move into the farther south must be a matter of time and compulsion.

It is this natural feature that gives to the language of the Andhras, its special

prominence. In fact, here is the true stock element, that as time went on, peopled the other areas of Southern India. Farther in the south, there have been many foreign immigrations by land and sea, and a large element from foreign sources was introduced into it, due to such early settlements. This accounts for the essential differences in the Tamil language that the other members of the South Indian Group do not share. The vast sea trade from Europe, Egypt, and Western Asia, on the Malabar coast, and the new settlements of men from submerged Lemuria and further India, have given to this part of the peninsula a new element that is the distinguishing mark of this part of Southern India.

Religion.—The early religion of the people of Andhra appears to have consisted in the worship of trees and of serpents. The world-famous ruins of Amaravati and Jaggayyapet still retain relics of carvings that indicate the religion of pre-Buddhistic times. The belief in devils was but too common, and charms and incantations were freely used by them. Every village had its village goddess, and every forest its own presiding female divinity, and at the altars of these divinities fowls, goats and buffaloes were regularly sacrificed. The bulk of the people even of the most civilised Andhra states were in this condition and it was into such people that Buddhism was first introduced. Nagārjuna, the founder of the Mahāyāna school of Buddhism settled on Sriparvata in Andhradesa, and in his days and later on, Buddhism became the prevailing religion in the country. Andhra then became the centre of Buddhistic activities in those days and the famous Buddhist University of Dhanakataka soon came into existence spreading Buddhistic culture in all parts of the empire. Religious expeditions were in those days undertaken from the Andhra province of Kalinga to Java and the far east, and famous pilgrims like Fahian and Yuan Chang came from China to learn at first hand the religion of Buddha in India. It was an age of Buddhistic culture, and Andhra imbibed that spirit fully and moved in it. The records of the Andhras of that period, yet left in inscriptions were mostly in Pāli and sometimes in Sanskrit. During the days of the Western Chalukyas, of Badami there was a reaction, and their inscriptions were mostly in Sanskrit. When the Western Chalukya's conquered Vengi, and the line of the Eastern Chalukyas of Vengi had thus begun, their inscriptions were as in their country used to be in Sanskrit and it is not till about the sixth century A.D. that we find the first inscription containing distinctly Telugu words.

That was a period of struggle for religious supremacy between Buddhism and Brahmanism. The Eastern Chalukyas gave the weight of their support for the latter, and encouraged Sanskrit culture with a religious intent. So powerful was that influence that in course of time Buddhism and Jainism were exterpated from the Andhra country without a single literary trace, and all the literature of the past that survives to-day is of Brahmanical origin, intended to establish Sanskrit culture fully and permanently in the land.

The Nirvana of the Buddhists.

By V. W. Vidyasagara.

It is a tendency in the East, to explain religious or philosophical ideas by means of similies or metaphors or even by negative statements. A direct or positive explanation is rarely or never given. So it is with Nirvana. It means literally the cooling or the blowing out of a fire. To the average Buddhist, if we say that a certain thing is not this and not that,—it is a sufficient explanation for him to form his own idea about it, no matter whether his inference be right or wrong. The Buddhists of Ceylon for instance, recite the formula "Ajaramara Nirvana Sampath," which means—the happiness of Nirvana, without decay and without death. They have the assurance of a state ultimately attainable, where the miseries of life which they dread are totally absent, that is enough for them. They fix their attention on this goal of bliss and strive with untiring efforts to attain it. They do not care to enquire as to what really exists there. To them obviously it is a state of eternal peace and rest, where there is neither fear, sorrow nor suffering. Their Muni or Master has led the way for them, and they follow in his lead. He has gone before them into Nirvana for ever. He offers no personal salvation to his followers, but has left behind his Dhamma or doctrine for their guidance.[1] They believe that if they walk in it, they will ultimately reach the desired goal as shown by the master.

Now, what is this goal and what should be the real nature of this state, is our present question and enquiry. From the quest of Gautama Siddhartha, we notice, that the bliss which he sought for was freedom from disease, old age and death. It was the sight of a sick man, a decrepit old man and a dead man, which induced him to leave his father's palace.[2] What he wanted was, apparently, immortality and perfect happiness, for he found no real happiness in his father's palace or in this world. He wanted to know the secret of life, in quest of which, he was prepared to make the biggest sacrifice. He had to put forth great efforts to attain it, and make experiments. He had to learn things by experience, undergoing his training in the school of life. He learnt by experimenting that rigid asceticism or self-mortification, would not help him to gain the desired bliss. He then began to nourish his body, which he had kept famishing for six long years, and betook himself to the path of meditation. In a sense, he first tried to gain salvation by works, and failing that he ventured to find salvation through knowledge. He contemplated the problem of suffering and the problem of man, from which resulted the Buddhist system of negative philosophy coupled with the doctrine of Karma. According to Buddha, man is the product of a false-belief—the "I" thought or

[1] Buddha is not a personal saviour to the Southern Buddhists. He is only a pattern.

[2] Warren's Buddhism in Translation.

avijja, which is only a process of becoming and not of being. There is no "ego" to be reborn; and he goes on in the wheel of life from birth to birth, becoming a man at one time, a beast at another, and a god at another, etc., through countless ages, until he secures his final rest in the eternal Nirvana. And what is Nirvana? Nirvana is the cessation of becoming. (Samyutta Nikaya—Sec. iv, 251, 261, 271). Man has somehow or other got into this process of becoming and he must find a way of escape, lest, from birth to birth he will have to suffer in the wheel of life.

In this process according to the Buddhist Law of Interdependence, the false belief of *avijja* or the "I" thought (ignorance) is the just cause. On this *avijja* or ignorance, depends *samkara* or forms of production. On *samkara* depends *vinnana* or consciousness; On consciousness depends *nama-rupa* or name and form; on *nama-rupa* depend *sadayatama* or the six organs of sense; on *sadayatama* depends *spassa* or contact; on contact depends *vedana* or attachment; on *vedana* depends *thanha* or desire; on desire depends *bhava* or birth involving, disease decay and all the miseries of Life. Buddha has asked his followers to extricate themselves from *avijja* and *thanha*, the first and the last links in this chain of causation. If these two cease, the whole process of becoming will consequently cease. What then is Nirvana? Can it be anything other than nothingness? This is what one naturally arrives at in following Gautama's philosophy. A negative philosophy like Buddhism cannot have anything else but a negative result. By a process of *reductio ad absurdum* it brings the destiny of man into a state of nothingness. But did Buddha actually say or mean that Nirvana is such an empty thing as that? As far as we can see in the Dhamma, there is no place where Buddha has definitely said that Nirvana is a state of nothingness. He often avoided its explanation. He is said to have done so because he thought that an explanation of it is not conducive to holiness—(Oldenburg: Buddha tr. Hoey p. 276). He sometimes discouraged his disciples from debating on the question and tried to explain it away by negative answers—neither this nor that.

One wonders why Buddha did not explain it, when he could have come to the logical conclusion, that it is nothingness as obvious from his philosophy. Buddha was unwilling to deceive his followers, for it would have been unworthy of so great a sage. The reason why Nirvana happened to get this unfortunate interpretation is (apparently) because Buddha was absolutely honest with himself. He wanted to face facts boldly and without prejudice. He looked at life as an impartial observer. He first discovered that the world is full of sorrow and that everything in it, is in a state of flux with no permanence at all. Secondly he examined his own self the *ātman*, analysing it by introspection, and discovered that it is less permanent than the body. To him man's consciousness was made up of volition, perception, predisposition, etc. and it has no signs of permanence at all.[1] Lastly as the main cause of suffering he found out, that *thanha* or desire is at the very root. "Desire is the cause of sorrow and desire is the cause of fear" said Buddha and so desire must be god rid of.

What Buddha evidently meant to banish from life, was selfish desire. But

[1] Warren's Buddhism in Translation.

his philosophy of life made him think that desire for existence itself should be got rid of, and thus failed to recognise the value of human personality. He wanted to cut off the blighted branch and in trying to do so, he uprooted the whole tree. And so Nirvana had to face the inevitable consequence of being a state of nothingness. But Buddha does not seem to have acknowledged it as such. He could not help giving to the world the facts of life which he discovered for himself. Perhaps he did not try to formulate them on lines of logic. What he was eagerly seeking for was the highest form of religion which would enable one to secure freedom from sorrow and suffering; and in his search for this resulted a negative philosophy and a beautiful moral code, having as its summum bonum—the eternal Nirvana. Liberation from desire (*thanha*) and the "I" thought or *avijja* (ignorance or false belief) are the essentials for the attainment of Nirvana. And side by side with it should follow the practice of the moral virtues. To what end is the latter, if the former can be realised in Life? If man is a delusion and life is a delusion, then any kind of desire for existence is of course foolishness. Man has then to remain as a mere spectator of life, as Buddha also considered himself to be. We find this idea clearly expressed in the Dhammapada, verse 28. "The wise climbing the terraced heights of Wisdom, looks down upon the fools; serene he looks upon the toiling crowd, as one who stands upon a mountain looks down upon those who stand upon the plain." Here, according to the Buddhist idea, a perfect man is one who is devoid of all emotions, of all attachments of desires. He is, as some consider, already in a state of Nirvana.

But did Buddha behave so in practical life or in his dealings with people? We read in the sacred books that he was a being full of love and compassion. "He loved both man and bird and beast." Had Buddha petrified himself to such a state of deadness or emotionlessness he could not have loved or had compassion upon any living creature. Buddha, in actual life, was obviously superior to his philosophy. Yet, he believed in his philosophy because he was fully convinced that everything in it was true: And so he gave it to the world. He also believed in everything that was positively good. He urged his followers to practice moral virtues. He laid great emphasis on the practice of *maitriya* or love. He combined his philosophy with the best moral code which he could have thought of, and offered it to the world. In short, he gave the world the best which he knew; and he believed that if one walks in the light of the highest truths which he knows he will ultimately attain a state of bliss or in other words, he will attain Nirvana. As to what Nirvana really is, Buddha himself does not seem to have bothered himself. Perhaps, he himself had no positive conception of it. It is, as he explained, the final state of repose. It is not extinction because there is no ego or I in man to be extinguished. He is only a process of becoming and so nothing is destroyed at death. As to what he becomes ultimately in Nirvana, Buddhism does not venture to say.

The Barrows Lectures

THE Barrows lectureship was established in 1894 by Mrs. Caroline E. Haskell in connection with the Extension Department of the University of Chicago. It was through reading the proceedings of the Parliament of Religions which met in Chicago at the time of the World's Fair that Mrs. Haskell became impressed with the points of contact between Christianity and other religions. This led to her making two gifts to the University of Chicago for the establishment of lectureships on the relations between Christianity and other religions, the one within the University, and the other in the Extension Department. The Barrow Lectureship was named in honour of the Rev. John Henry Barrows, D.D., the President of the Parliament of Religions and afterwards the President of Oberlin University. Dr. Barrows was himself the first lecturer under the foundation, and in Madras delivered his lectures in the Victoria Hall which was crowded to capacity by those eager to hear his message. The lectures were afterwards published by the Christian Literature Society. Subsequent lectures were given by Dr. Charles Cuthbert Hall who came to India under the foundation twice, by Professor A. Fairbarn, and by Professor Chas. R. Henderson, the last named being the last Barrows lecturer, having delivered his lectures on 'Social Programmes in the West' in 1912-13.

By the terms of the foundation the lectures are to be delivered in Calcutta and other important University centres in India, though some of the previous lectures have also been given in Chinese and Japanese centres. In Mrs. Haskell's letter of trust to the late President Harper she stated that it was her desire that the gift of money should be used for a course of lectures "in which in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best method of setting them forth, should be presented to the scholarly and thoughtful people of India."

It is gratifying to the people of India that after twelve years have elapsed another lecturer has been appointed and is already delivering the lectures in various Indian cities. The lecturer this time is the Rev. Charles W. Gilkey, M.A., B.D., the Minister of the Hyde Park Baptist Church of Chicago, the church which stands in closest relationship to the University of Chicago. Mr. Gilkey is a younger man than any of the previous Barrows Lecturers, and was deliberately chosen to come and speak to the students and educated people of India as one of the most outstanding representatives of this generation with its particular problems and ways of approaching them. It is no exaggeration to say that probably no living man has so keen a hold on the student mind of America as has Mr. Gilkey. First of all he had a brilliant record as a student himself. He took his B.A. from Harvard in 1903, and his M.A. in Philosophy from the same University in 1904. He took his theological course at Union Theological Seminary, graduating with the B.D.

REV. CHARLES W. GILKEY, M.A., B.D.

degree in 1908. From 1903 to 1906 he was one of the student secretaries of the International Committee of the Y. M. C. A. From 1908 to 1910 he enjoyed a travelling fellowship from Union Theological Seminary which enabled him to work abroad, and he spent the time at the Universities of Berlin and Marburg in Germany, the United Free Church of Scotland Colleges of Edinburgh and Glasgow, and at Oxford. When he returned to America he was called to the ministry of the Hyde Park Church which is one of the most difficult pulpits to occupy in America. He has more students and professors in his congregation than most ministers, and has a great power in holding and interesting in matters religious the thinking people. Since 1919 he has been a trustee of the University of Chicago.

His gifts with students were very early recognised, and he has spoken to more student audiences than any man in the United States, having been University preacher in every large University and College which has a religious service. He has been University preacher at the following Universities: Harvard, Yale, Princeton, Cornell, Toronto, Wellesley, Smith, Mt. Holyoke, Vassar, Brynmawr, Chicago, Purdue and Stanford. He has also delivered addresses and lectures at the following Universities which have no religious service as a part of their regular programme: Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Kansas, Missouri, Nebraska, Oklahama, Texas, North Dakota, South Dakota, and California. Last year alone he addressed audiences aggregating over 70,000 students, and all this in addition to his regular work as the minister to a very important congregation. It will be obvious that Mr. Gilkey is in most intimate touch with the student situation in America, and ought to know the types of problems which are confronting thoughtful people. There is no doubt this that wide experience coupled with unusual penetration was the reason that the University of Chicago selected Mr. Gilkey to come to India as Barrows Lecturer.

He is to lecture on JESUS. The currents of thought in this country within the past few years have been leading in the direction of an appreciation of Jesus as the world's great spiritual Guide. Whatever criticisms may be levelled against Christianity as an organised religion, there is an increasing recognition that Jesus has a message and a power which India needs and India must have. It is particularly fortunate that Mr. Gilkey should come to speak on this theme with his hand on the pulse of the problems which beset thinking people, and with a profound experience of the significance of Jesus in relation to the needs of this generation. The lectures will be given in the Anderson Hall, probably February 11, 12, 13, 16, 17 and 18.

Editorial Notes

SINCE OUR LAST ISSUE appeared a notable figure has passed from the academic world in the person of Mr. F. H. Bradley. His books were few: for many years he refused to write at all, and (an exasperating thing for many of his admirers and disciples) declined even to reprint his previous works. But the few books he wrote were uncommonly influential, and it is no exaggeration to say that the publication of *Appearance and Reality* was a landmark in the history of English philosophy. It must not be forgotten that one reason he always gave in defence of his long silence was that others, and notably Bernard Bosanquet, were doing his work: and in estimating the place of the master we must take account of the output of his school. But even on his own actual writings he stands high. It is not true to say that all English philosophers since his time have been his followers: but it is true that they have all had to take account of his work. Whether by direct influence or by antagonism, it may be doubted whether any man since Kant and Hegel has to the same extent affected the whole course of philosophical speculation. A year or two before his death he was induced to republish his *Logic*. It is to be hoped that his literary executors will be able to reprint at an early date the whole of his writings.

THE RECENT DISCOVERIES IN THE PANJAB AND SIND have more than a local interest, but there does not seem to be as yet any general appreciation how far-reaching their effect may prove to be. Summarily stated, they afford evidence of a flourishing civilisation on the sites laid bare which competent archaeologists date at about 3500 B. C. In any case such a discovery would be of absorbing interest to a student of Indian antiquities, and we await with no small eagerness the fuller accounts which no doubt Sir John Marshall will publish as soon as the material has been properly digested. For many years past it has been regarded by archaeologists as one of the most urgent tasks that a thorough investigation should be made of all probable sites in the Indus valley: but the area was so vast that it is not surprising that execution tarried until a fortunate accident gave a clue which has been so fruitfully followed up. We trust that now a beginning has been made it will be energetically pursued: and as archaeological exploration is an expensive business it is to be hoped that generous benefactors will give the work their support. Until fuller results are available it would be rash to attempt a detailed estimate of the discoveries; but it may not be out of place to give our readers some idea of the possible bearings of the line of work now started.

The reasons why our thoughts so often turned to the Indus valley as a promising field of investigation are partly general and partly connected with the known facts of Indian history. It is a familiar fact that the earliest remains of a developed civilisation in other parts of the world are to be found in the warm river valleys. Egypt and Babylonia may be cited as examples. It is reasonable to

expect that in India also this will sooner or later be exemplified, for the connection is not fortuitous. Until man had learned to economize his labour by the artificial production of food, no high degree of civilisation was possible. A consideration of the hunting and pastoral peoples of the world, ancient and modern, leads to the conclusion that agriculture, on a profitable scale, is the only basis on which civilisation could rise. Naturally such profitable agriculture would first be attained in the river valleys of the tropical or sub-tropical regions, where alluvial soil, abundant water and an easy climate are in man's favour, while his physical wants are much less than where he is exposed to the rigours of a colder climate. Apply this general proposition to India, and the Indus and Jumna-Ganges valleys at once occur to the mind as the places to be explored.

But further, there are two big problems in early history which still await solution. What was the state of human life in India before the Aryans came? We are accustomed to begin the story of Indian History with the Aryan Migration, not because any sane man thinks that it really began then, but simply because through the medium of the Vedic texts we have access along that line to earlier information than we can "tap" at any other point. But the careful study of the story thus disclosed leaves the mind with the insistent question—What did the Aryans find in India when they came? For the complete understanding of Indian history there is nothing more to be desired than the clearing up of this question. But in all probability the answer to that question when it comes may give us the answer to a question of wider interest still. The early history of Babylonia, as all students of world history are aware, belongs to a folk who seem to have been neither Semitic nor Aryan in their affinities, who (from the name they gave to southern Babylonia) are generally called the Sumerians. Who they were and whence they came is still a mystery: but there is reason to believe that they were immigrants into Babylonia, that they had something to do with the early and long independent civilisation of Elam, and that they came to the land about the head of the Persian Gulf (far inland from its present coast line) from further east, whether by sea or by land, and that they may have settled and civilised Elam *en route*.[1] The hypothesis that these supposed immigrants came from India, and that they represent the earliest traceable phase of the people and civilisation which we distinguish as Dravidian, is plainly tempting. It is for this reason, apart from its obvious general interest, that the recent discovery, and the whole matter of investigation into the earliest culture of this peninsula, has long commanded our warmest attention. For those who belong to the Dravidian land and the peoples of Dravidian speech, the subject should require no further commendation. But it suggests at once an inquiry which we would urge our readers to regard as practical and insistent. When are we in South India going to begin the local exploration, which is obviously appropriate, to second these investigations into the origins and early history of Dravidian culture?

[1] Cf. H. R. Hall, *Ancient History of the Near East*, c. 5, pp. 171, ff.

What Men Think

A New Medievalism.

One of the most interesting articles in the September issue of the *Hibbert Journal* is a brief sketch by Professor Gustav Hübener of 'The Present Mind of German Universities.' Among the new formations that are taking the place of the old parties, the younger are tending to cleave either to Communism or else to "what for the absence of a better name may be described as medievalism. This medievalism is primarily a reaction against the mechanization of life that has followed in the wake of the Renaissance and the industrial Revolution, and as such it is characterized by a distrust of the scientific method, while it moves towards a renewal of belief in Christianity and a revival of interest in the writers of the Romantic movement of a hundred years ago. This new movement is the one positive and constructive force in Germany to-day." It is capturing the universities, with the result that the narrow specialisms have gone or are going. "Science is being replaced by culture as the aim of university activity," and "but for the policy of France, the narrow nationalism of pre-war days would already be a thing of the past, for its roots are dead and it is only being kept artificially alive from without."

This movement had already come to vigorous birth before the war. "Most of us," says Professor Hübener, "were students in those days. We did not consider the war as *our* war. On the contrary, we instinctively felt it was the war of the order we were challenging, of generations obsessed with visions of material power. And as such it was the catastrophic ending of a civilization that had lost hold of the deeper realities of life, of a culture built on capitalistic industrialism and individualistic materialism. We were further confirmed in this view by the historical investigations into the history of capitalism undertaken by Max Weber, Ernst Troeltsch, and Werner Sombart."

These writers agreed in distinguishing between two different types of men—types each of which was partly the cause and partly the effect of the social and economic system prevailing at different periods. On the one hand, there is the type of man "who does not calculate on remote and future possibilities of danger, because he feels himself victorious in every possible situation. His mentality is not primarily rational and teleological, but instinctive and emotional." So far from being absorbed in far-reaching projects as to the future, he lives in active response to the needs of the moment. "This is the psychological type of man who corresponds to the spiritual principles of early medieval Christianity." His tendency is to regard profit-making by money-investments as a sin, and "to reject any attempts to reconcile the claims of life and nature with the egocentric ideal of a secure and comfortable life."

Modern capitalistic industrialism, on the other hand, "is the economic expression of an opposite psychological type. The modern system could only

be developed by men whose thinking is stronger than their feelings, who are ascetic towards the joys of the moment and its inducements, and look far ahead into the future for the fruits of their activities. Their minds are rational and teleological. The world as they see it is not to be taken for granted, but to be regarded with suspicion. Every situation is to them problematical, for they are morbidly aware of its dangers and perils. Hence it is by restless and ceaseless activity they take measures to secure themselves against all possible contingencies; modern machinery, instruments, and so-called conveniences are by them made to subserve this end; for behind all these contrivances is to be found their aim of security of existence."

If medieval Christianity formed the appropriate religious outlook for the former type of mind, is there a distinctive theological equivalent for the mentality of capitalistic industrialism also? Certainly it was the Puritan middle class which, in Germany, England and America, built up the imposing edifice of modern capitalism, and some scholars regard the capitalistic spirit of laborious precaution as the economic equivalent of the Puritan idea of labour for the glory of God. That seems a harsh judgment. If Puritanism had anything to do with the capitalistic over-emphasis on security, it can only have been Puritan *ideas* wedded to an irreligious *spirit*; for what leads to an over-valuing of worldy safety is not religious faith but unbelief. However that may be, it is a suggestion worth noting that the battle against the evils of capitalistic industrialism has to be fought out in the field of theology as well as of economics. If men who count themselves children of the Heavenly Father could be brought vividly to realise that that Father's way of rendering them worthy of trust is the venturesome way of trusting them before they are worthy, could these men continue to regard economic security as an end to which almost everything else may be rightly subordinated?

Is there Natural Retribution?

In the same journal Dr. Robert Mackintosh offers some pointed criticisms of 'The Theology of Copec.' 'Copec' is an abbreviation for 'Conference on Politics, Economics and Citizenship.' By way of preparation for this Conference a number of Commissions were appointed to explore various subjects and report to the Conference. The Report of which Dr. Mackintosh offers a mainly critical survey is that on 'The Nature of God and His Purpose with the World'—truly a strange subject to deal with by way of a 'report' from a Commission!

Space-limits allow us to touch on one point only. Among the religious difficulties discussed in the Report one is nature's indifference to right and wrong. The attitude taken up in regard to this problem is, says Dr. Mackintosh, eminently characteristic of Copec. It is that there neither is, nor ought to be, any such thing as nature's taking a side in the moral struggle. "The supreme glory of the Gospel is that God sends sunshine and rain indifferently upon the good and the bad. Retribution would be infra-Christian." It is not denied, of course, that there is an order of nature which visits imprudence with automatic bad consequences. But apparently Copec insists that it would be "poisonously false" to interpret these bad consequences as Divine punishment.

We consider Dr. Mackintosh justified in the uneasiness which he feels regarding this teaching. If we are to believe in a moral Creator, we must believe that the cosmos is not morally neutral. That part of it which we call physical nature does take sides against sins of the flesh, and we must believe that the cosmos, or nature as a whole, does take sides against all sin. Whether automatic evil consequences should be called punitive is a minor, and partly a verbal, question. What we commonly call punishment is an artificial human institution. It is intended to strike the offender alone. And we have become so accustomed to this institution that we are prone to feel it unjust that the cost of wrong-doing should ever light upon any one but the wrong-door. But may it not be that this feeling is seriously mistaken? Ought we not to understand by a 'just' way of treating sin, the way it would be treated in a perfectly rational universe? And would not a rational universe be one in which actions that were bad in quality would be bad in their natural consequences, and in which everybody was so intimately inter-related that what was bad for one would be bad for all? But if so, then the penalties of such a universe would always be automatic, and would always strike the guiltless as well as the guilty.

The Psychology of Crime.—About thirty years ago a psychopathic laboratory was established in connection with the Municipal Court of the City of Chicago, the leading mover in the case being Chief Justice H. Olson. He placed in charge Dr. William J. Hickson, and these two men have been carrying on an extended investigation covering the period of the thirty years, and embodying the examination of 40,000 criminals of all types. As a results of their investigations they have reached the conclusion that crime is caused by physical defects in the emotional centres of the nervous system. The majority of patients who find their way into mental hospitals might be classed as intellectually insane. In their case the derangements are chiefly in the brain centres for cognitive activities. But in the case of the criminal we frequently find intellectual sanity along with emotional insanity. A series of illuminating articles on the subject has been appearing in recent numbers of *The World's Work* from the pen of Frank Strother, which include the descriptions of some of the outstanding cases which have been in that Court during recent years. He points out that conduct is to a remarkably large degree controlled by emotional attitudes, and that the reason that so many people do the things which the community condemns through its laws is that they are physiologically incapable of making the emotional responses necessary to protect against crime. It has often been said that the surprising thing about so many crimes is that people are not ashamed to commit them. On this theory the explanation is simply that they are incapable of shame. On the basis of their investigations, Olson and Hickson have devised a scale of tests for emotional reactions which disclose whether or not the subject is capable of such responses, and measure the degree of his ability in that direction. When a child of three years pulls the tail of a cat and makes it howl we say that his conscience has not yet been developed sufficiently to understand what he is doing. When a man helps himself to your property or shoots another man in cold blood, the explanation may be that the criminal has the conscience of a three-year-old. You may appeal all that you like

to his emotions of pity, sympathy, shame, etc., but the truth is that there is no use, for there is a physiological defect which the criminal cannot help. What, then, is to be the treatment of crime in the light of these amazing disclosures? Since the trouble is congenital and incurable, a good many of our fine spun ethical theories will have to go by the boards. There is little use of talking of reform or cure or correction if the patients are physically incapable. These men tell us that the one thing to do is to segregate the criminal. It is possible by means of their tests, so they tell us, to find out who are the potential criminals, and to segregate those who are emotionally insane before they have actually begun their careers of crime. The State should provide colonies and farms where these people may have liberty to do all that they are capable of doing for society with the one restriction that the sexes must not be together. If breeding among the emotional defectives be stopped, it is possible, so they say, to very greatly reduce crime. In three generations it might be almost eliminated. The examination of their 40,000 cases shows that at least 95 per cent. of crime is committed by the emotionally insane, and only a very small amount is due to extraneous circumstances, so that their conclusion is that it can be reduced to a problem in eugenics.

Book Reviews.

Modern European History, 1494—1914, with an introductory sketch of ancient and mediæval history. By J. S. Hoyland, M.A. London: G. Bell & Sons, Limited, 1924. 5*s*.

This account written by Professor Hoyland of Hislop College, Nagpur is an attempt to provide for the needs of those students who wish to take up European History from the Renaissance onwards. It is well arranged and very clearly written, and provides in the introductory sketch very valuable sections on the contribution made by Greece and by Rome to the foundations of European civilisation and society. Mediæval universalism, the old ideal of unity which must be recovered if we are to escape the blight of selfish nationalism, has justice done to it; while the rise and fall of the mediæval papacy is sketched. "The Papacy fell before nationalism, because having gained the world it had, like Rome before it, lost its own soul. But the seeds of weakness were inherent in the elective principle which governed the Papal succession ('It was always to the interest of the cardinals to elect an old, weak and pliant Pope'); in the inevitable and perpetual conflict with the Empire: in the temptation to nepotism: in the necessity for temporal power and for tribute to provide the financial resources with which the vast claims of the Papacy might be backed."

I am not so sure that Hildebrand's device of safeguarding the Pope, by giving his election into the hands of cardinals whom he appointed, was always a source of weakness. It kept the interfering secular power at arm's length; it provided admirably for continuity of policy; it actually called to power such giants as Innocent III and Alexander III.

Sections on feudalism, the crusades and the rise of the English Parliament provide the student with a glimpse of the old world, all too fleeting a glimpse. There follow summaries of the rise of France, of England and of Spain to national unity, and so the ground is cleared for the Renaissance. In a short study Erasmus has justice done to him, and the failure of his attempt at reform within the Church rather than revolution, is emphasised. "I am called a heretic by both parties." The future was with the bigots. The tragic alliance of Luther with absolutism, with conservatism, with state-particularism, and his failure to support the popular movement is traced. "Luther destroyed an old world, but could not build a new."

In some chapters vividness is lacking. For example he missed is a real opportunity for a valuable comparison and contrast between the statesmen and methods by which Italy and Germany respectively were unified. Professor Hoyland gives the details, but fails to let us see Cavour at work on his plan of making Piedmont a model state, which the rest of Italy would desire to join; nor is justice done to that intriguing character, Napoleon III of France.

The story is brought down to 1914, which is all to the good. 1878 is a bad date at which to leave the study of European History. Recent history may be controversial, but at any rate it is interesting, and if the teacher can arouse historical interest anywhere a great part of his task is accomplished.

This book would serve very well the purposes of a text-book for the European History in Group V-B (B.A.) under the University of Madras.

J. N. A.

European History, 1878—1923. By R. B. Mowat, Fellow of Corpus Christi College, Oxford. London : G. Bell & Sons Ltd, 1924. 2*s.*

British History, 1874—1914. By D. C. Somervell, M.A. London : G. Bell & Sons Ltd, 1924. 2*s.*

These two small books belong to the "special Periods of History" edited by D. C. Somervell.

The first provides an admirable sketch for the student, who desires a review of recent events and of their causes. There is a good map of Central Europe, which brings out the transformation effected there by the post-war settlement. It shows how Poland, Czecho-slovakia and Rumania join hands—the Little Entente—and provide a barrier against Russia. The separation of East Russia from the main state is once again set up. How long will it endure ?

A moderate view is taken of the Bolshevist regime in Russia, and little is said about the price which has had to be paid, or of the extraordinary fact that atheistic Jews are the chief leaders of that most tremendous attempt to work out a theory regardless of human life or property. It is indeed the French Reign of Terror carried out to its logical conclusion.

A vivid picture is given of the Chanak crisis after the debacle of the Greek army in Asia-minor. "Two statesmen held the destinies of the world in their hands at this time M. Poincaré and Mr. Lloyd George. M. Poincaré made his celebrated 'initiative'; he withdrew the French troops from Chanak. Mr. Lloyd George ordered the British garrison to stay. Kemal had also his choice to make : to risk his whole life and work by stopping his victorious troops, and acknowledging 'check'; or to a challenge the might of England. . . . Kemal stopped his troops, and so won a greater victory than Karahissar or Gallipoli. He conquered the respect of Europe, and acknowledged the sanctity of International Law. Thus, through the British cabinet's courage and decision, came at the eleventh hour, stability to a crumbling world." The glorious part which Sir Charles Harrington played should have had greater justice done to it.

Mr. Somervell's book is written from a very liberal standpoint, and he is not afraid to point out his country's blunders and mistakes. The first chapter is a picture of everyday life in 1874 and very entertaining it is, and startling by way of contrast with conditions to-day. The growth of the Press, of Railway facilities, of education, and the revolution in the position of women are brought out very freshly. Then follow chapters which sketch the chief events. A good deal of attention is paid to Egypt and to the Sudan, and the very complicated and

"fictitious" relationship which existed between Britain and Egypt is made clear. The account of Indian development is very sympathetic and attempts to explain the reasons for our present discontent. An excellent map is provided of Africa, showing the division of that continent between the Powers, a division which was made without any bloodshed or even serious friction.

The treatment throughout is excellent and all that we might expect from the author of *Studies in Statesmanship*.

J. N. A.

Jesus of Nazareth. By Francis Kingsbury. Madras: The Authors' Press and Publishing House, 1924. As. 12.

Mr. Kingsbury's perface begins "For the entire contents of this Gospel in its present form, I am wholly responsible." This raises expectations which are hardly fulfilled. The little book, which is well printed, consists mainly of quotations from the common English versions of the Synoptic Gospels. We are inclined to believe that some of the excellent translations of the New Testament into modern speech that are now available would help "Sunday School children. . . . . and enquirers" more than this "purified" edition. The object of the Editor has been to remove "accretions that have crept in later." His omissions seem to be rather arbitrary. S. Mark's narrative is drawn on for the most part. But the Editor prefers, for instance, a paraphrase of S. Luke's version "truly this man was really innocent" to the words of Mark and Matthew "truly this (man) was Son of God." In his anxiety to "disentangle historical instances and genuine utterances" he avoids the cry of Blind Bartimaeus: "Jesus, Son of David" the name used in Mark, Matthew, and Luke and substitutes "Rabboni," a title whose implications will scarcely be more intelligible to Indian readers without experience of the Scripture vocabulary. Nor is "a shilling a day" much more helpful than "a penny a day" in interpreting the original conditions, either to Indian or English readers.

Yet with awe we read again in this "purified" Gospel some of the greatest words the world has ever heard; "If any man cometh unto me, and hateth not his own father, and brothers, and sisters, yea, and his own life also, he cannot be my disciple" and "Ye shall be hated of all men for my name sake; but he that endureth to the end, the same shall be saved." In personal, direct, unequivocal words Jesus claims relationship with His hearers greater than any name that has been given Him can imply. His assertion of absolute authority for life, His recognition of men's faith in the power of God through Himself, his confidence that men's happiness depends on right relations with Himself, his calm assumption of the right to make confession and denial of Him crucial for life—these claims stand out as startling and almost incredible.

Nothing that has been removed in this edition dims the amazing glory of this self-revelation. No "accretion" that has been omitted goes beyond the claims and implications of the most arresting words that were ever spoken. Any book which will tempt a serious student back to the study of the great Gospels of the Bible is to be welcomed.

G. S. M.

Shakespeare—the Man and His Stage. By E. A. G. Lamborn and G. B. Harrison. London: Oxford University Press (The World's Manuals), 1923. Pp. 128.

One of the most popular enterprises of the publishers in recent years has been the issue of handbooks of a uniform type and price dealing with almost every conceivable subject of knowledge—art, science, religion, philosophy and politics, no less than literature and history. Though late in the field, compared with many of their competitors, the Oxford University Press evidently feel that this particular mine is by no means exhausted. To judge by this volume, their faith is likely to be supported by success: in this line as in every other there is always room for a good book, one that the reader will find apt to serve his purpose. We believe that the student of Shakespeare, who is not already a specialist, be he an undergraduate reading in College or a busy professional man who yet finds time for following up his interest in great poetry—and there must be hundreds of both classes in this country—will find this book well repay his attention. In 128 carefully compiled pages it gives an illuminating account (1) of the poet's life, (2) of his age, (3) of the theatre in his day, and (4) of his plays. It is a pity that space could not be found for an index: we recommend the reader to make his own as he reads.

F. E. C.

The Commentary of Father Monserrate, S. J., on his journey to the Court of Akbar. Translated by J. S. Hoyland, M.A., and annotated by Professor S. N. Banerjee, M.A. Humphrey Milford (Oxford University Press), 1922. Pp. xxii, 220 + xlvii.

Those who have had occasion to study the reign of Akbar will be familiar with the name of Monserrate, one of the Jesuit missionaries who were sent to his court when it seemed almost probable that the great Mughal might be won to the Christian faith. But it has not been easy hitherto to come at the work of the Father himself. The manuscript of the diary by some queer chance drifted into the Imperial Library at Calcutta, to be unearthed a few years ago by the Rev. W. K. Firminger Cathedral Library. The Latin text was published by the Asiatic Society of Bengal in 1914, but (to say nothing of the fact that Fr. Monserrate's Latin style is obscure) there are many diligent students of Indian History to whom Latin is an unknown tongue. It is a distinct service on the part of all concerned in this publication to have given us in handy form a translation of so interesting a work. Both the translation and the Notes are needed. The names will at first sound unfamiliar even to a student of the period: *e.g.*, it needs something of an effort to recognise in Zelaldinus Equebar the more familiar Akbar. Space forbids a detailed notice of the contents of the narrative, which is sufficiently known in its main features to all students of the period: but we commend the book to the notice of all who are in any way interested in the greatest of the Mughal rulers, and especially in the fascinating subject of his soul's pilgrimage.

F. E. C.

Child Nature and Education. By Corrie Gordon, Ed. B. Madras: Srinivasa Varadachari & Co., 1924. Pp. xvi. + 198. Rs. 2.

The study of child nature is exceedingly important for both of the sciences of Psychology and Education. Its importance for Psychology is from the genetic point of view. In the child one is able to observe in simpler forms many of the processes at work which in adult experience become so complex as to make them difficult of analysis. Its importance for Education is too obvious to need extended notice, and yet there are some who are so short-sighted as to neglect it. Here in South India there are a great number of schools in charge of teachers who do not know the elementary facts about child nature. But with the progress of education the time will surely come when it will be considered as dangerous to employ a teacher who is ignorant of child nature as it is to employ a man for a physician who knows nothing of anatomy and physiology. Such a book as that which Miss Gordon has written will serve a useful purpose in hastening that day by putting teachers in possession of a primer which contains the fundamentals of the subject in a readable style. It is the type of book which we would like to see translated into our South Indian vernaculars, because it not only includes the principles of the science, but states them with special reference to the needs of Indian teachers.

A personality is the outcome of forces which are both hereditary and environmental so that child study must take account of both sets of factors. Much more is to be gained by teachers through the study of children for themselves than the mere perusal of books on the subject, however authoritative they may be. The trouble with so many student of other things as well as of child nature is the evident desire to be spoon-fed. They desire to get their information at second hand rather than take the trouble to study for themselves. In many instances teachers have not the technique necessary to observe intelligently. Very valuable, then, is Miss Gordon's chapter on 'How to Study a Child,' particularly for those who are beginners in child study, and it is a matter of vital concern as much for the parent as for the teacher.

Certain subjects have been especially studied recently by educationists, and Miss Gordon gives useful accounts of the results of these studies. One chapter is devoted to the place of play in child life and in the educative process. It is a wholesome corrective for the old fashioned idea that play is a superfluity. The author brings out some of the most useful services which are rendered by play, for play has direct educative value, assisting in the training of the judging and other mental processes, as well as in the spirit of fair-play and other moral qualities. The play-ground affords a splendid type of voluntary democratic organisation. Another chapter is devoted to 'The Service of the Hand in Mental Development.' Sometimes the school in emphasising the development of the mental processes has tended to neglect the fact that intelligence is sometimes motor, and that these two factors, the mental and motor, are closely related to one another. The questions of 'Exceptional Children' and 'The Measurement of Intelligence' are closely related, since it is through the latter that we get our most accurate knowledge of the former. A final chapter deals with a question on which Miss Gordon is

surely competent to speak, 'The Kindergarten System and Its Application to Indian Children.' Altogether she has succeeded in writing a most useful little book, and we hope that it may have a good circulation among teachers and parents who cannot but profit by what she has written on the nature of children and how they should be educated.

A. S. W.

The Bedrock of Education. By G. S. Arundale. Adyar: Theosophical Publishing House, 1924. Pp. 115. Re. 1/8 and Re. 1.

This little volume consists of four addresses or essays on education and some collected notes from the author's note book, all bearing the title of the first address. The caption of the third, "Theosophy and Education" would be more appropriate, for the book is a typical exposition of theosophical doctrines, and has a very insignificant bearing on the scientific study of education. On the one hand the author declares that "India is probably the most backward country in the world with regard to education," and on the other he proposes to perpetuate the traditional Indian divisions of the Brahmachari. Certainly the view of life which has gone with this partition of life has not been successful in the fostering of the educational spirit in the past, and we have every reason—historical, psychological and educational—to doubt that the unfolding of personality in our day is going to be accomplished in that way. The aim of the educative process is surely the increasing unfolding of personality, but to be told that after forty-nine "family ties cease to be binding" and finally comes the stage when "the individual owes no special duty to his country" looks very much like the folding-up instead of the unfolding of personality. Again the author recommends teachers to base their teaching on Herbert Spencer "because he understands, as no one else understands, what education is." It is no disparagement of the contribution which Spencer made to the science to be amazed at such advice. With Spencer's well known predilections for reducing the qualitative to the quantitative, and for the general mechanising of life, we find it hard to believe that such advise could be taken seriously in a country which has such a profound love of the spiritual. Furthermore it means shutting one's eyes to the splendid progress which the science has made in the present century. As a contribution to the science of education the value of this volume is neglible.

A. S. W.

Some Japanese Artists. By Yone Noguchi. Adyar: Theosophical Publishing House, 1924. Pp. 154 with seven plates. Price Rs. 3 and Rs. 2/8.

This little volume, the latest addition to The Asian Library, contains seven sketches concerning outstanding Japanese artists by one who has himself the real spirit of art. In each case the particular merit is unfolded, and descriptions are given of his art. Yet they are more than mere descriptions; they are interpretations, for the author has a poetic insight into the meanings which are conveyed through various expressions of art. There is a profound truth in his remark that "Art, when it is really great, knows neither East nor West, but always come from Nowhere, the land of misty twilight where the guardstones of ancient and modern

ages are all lost. The best art of any country stands aloof from time and space, and leads people of all countries to the one kingdom where emotion, not intellect, should alone be a passport." (Pp. 97, 98.)

Nothing is much more difficult of analysis than the aesthetic attitude. Perhaps it takes such different forms in various types of artists that it defies analytical processes. One cannot read these sketches, with their peculiar interpretations, without feeling more than ever the difficulty of analysis. It is true, as the author has said, that Art frequently calls forth much more of the emotional than the intellectual. Beauty is something felt, rather than known. Yet it also involves an element of acute penetration, and certainly includes what Noguchi calls "an idiom of expression." The author makes a further suggestion that is provocative of thought: "I believe that any decorative art is mystical, and that, in general, there always resides a certain mysticism in every material expression." It is true. Any artist that accomplishes something really great experiences a sense of absorption in the object of his art that is certainly akin to mysticism.

A. S. W.

The Wonder Child. By C. Jinarajadasa. Adyar: Theosophical Publishing House. Pp. 78. Re. 1.

This little book begins with a parable of a kingdom whom various people tried to rule, but all ending in failure until there arose the sense of a wonder-child within each person. This is meant to be the good or the divine which the author believes is in each one, and the escape from evil he takes to be through the recognition of the wonder-child in oneself and in others. It is written in a rather good allegorical style, but breathes a good deal of the atmosphere of the occult.

Golden Tales. By Miss M. L. Christlieb. Madras: Christian Literature Society, 1924. Pp. 67. As. 8.

Miss Christlieb has a gift as a story-teller. In the twenty-three stories here published she has retold for Indian villagers some of the familiar stories of the Gospels, and has succeeded admirably in giving to them an Indian setting.

A Trip Around the World. By Miss L. G. Lawson, M.A., Madras: Christian Literature Society, 1924. Pp 133. As. 8.

The contents of this book are meant to serve as a First Form Geography for boys and girls. Instead of being written in the old prosaic style, it is made attractive by appearing in the form of descriptive letters from a teacher, who is taking a trip around the world, to her class.

Analytical Geometry. By B. C. Molony. London: G. Bell & Sons. Pp. viii + 167 + xvi. 3*s*. 6*d*.

This is an introduction to analytical Geometry which mathematics students of the 2nd and 3rd class will find useful if read concurrently with differential calculus, though they may find the arrangement of the chapters a serious defect. The chapter on Curve Tracing Part II is good as also is the treatment of simple curves of higher degree than conic section.

College Notes

We are glad to learn that the Rev. W. Meston and Dr. A. Moffat have been elected by the Academic Council as the Presidents of the Faculty of Arts and Faculty of Science respectively. Since then, there have been other University elections regarding which we believe our readers would desire to have some explanation. Before Mr. Meston went on leave, he was an *ex-officio* member of the Senate and the Academic Council and an elected member of the Syndicate, while Dr. Moffat was an elected member of all these bodies, having been elected by the College Staff to the Academic Council, by the Academic Council to the Senate and by the Senate to the Syndicate. It was supposed that as Mr. Meston remained Principal of the College while on leave, he would remain an *ex-officio* member of the Senate and the Academic Council, and that Dr. Moffat would continue in his position as an elected member of the three University authorities. The Chancellor, however, decided, on the advice of the Advocate General "(1) that the Rev. W. Meston, Principal of the Madras Christian College, who has gone on leave, ceases to be a member *ex-officio* of the Senate and the Academic Council and that the Rev. Dr. A. Moffat, appointed to act as Principal of the College, becomes a member *ex-officio* of both bodies ; (2) that the Rev. Dr. A. Moffat who has become a member *ex-officio* of the Senate and the Academic Council should vacate his seat, as an elected member of those bodies." In consequence of these decisions Dr. Moffat would have lost his seat on the Syndicate two months hence, because he would have been no longer a member of the Senate, if he had continued meanwhile to retain his seat as a representative of the Senate. It seemed best, therefore, that he should at once resign his seat as a representative of the Senate and stand for election by the Academic Council, as it would be a comparatively simple matter to secure the continuity of his membership of that body. Dr. Moffat, though reluctant to resign his position on the Syndicate as a representative of the Senate—a position which he valued highly—decided that in the circumstances he should do so and we are glad to state that in the recent election to the Syndicate by the Academic Council Dr. Moffat was unanimously elected. Mr. F. W. Henderson was elected by the College Staff to represent them on the Academic Council while Dr. Moffat holds his *ex-officio* position on that body.

It is now over a year since Dr. Miller passed away and several functions have been held in this city since to perpetuate the memory of the great educationist, but none more impressive was held than the one in the School department on Wednesday 8th October when a portrait in colours of Dr. Miller was unveiled by Dr. Moffat, Acting Principal. It is rather extraordinary that the school to which Dr. Miller gave the best years of his life did not possess his picture and in the circumstances it was very thoughtful of Mr. Kandaswamy Mudaliar, Assistant to the Headmaster, to have presented one to the School. The portrait which was drawn

by the donor himself is a well executed piece of work representing Dr. Miller in his Moderator's robes. There was a large gathering of students and teachers at the ceremony and Mr. J. Muliyil, the Headmaster, in asking Dr. Moffat to unveil the portrait said that the life of Dr. Miller was one of service to this country. Dr. Miller came to this country to extend the kingdom of God in obedience to the call of his Master. He explained that the elements of His kingdom consisted in the all-pervading law of service, renunciation of force for love, and the recovery by men of their divine sonship. He hoped that the people of South India would continue to revere the memory of the great man who spent himself in the service of this country. Dr. Miller was a great believer in the possibilities of children, and delighted in the work of training young minds. In conclusion, the Headmaster thanked Mr. Kandaswamy Mudaliar for his gift to the School.

Dr. Moffat, the Acting Principal, then unveiled the portrait, the audience standing. He thanked Mr. Kandaswamy Mudaliar on behalf of the Senatus for his gift to the School. The portrait of Dr. Miller in the Senate House was a remarkably fine work of art, and the picture before them, which was a copy of that portrait, was an excellent likeness of the great man at the height of his fame. Dr. Moffat drew the attention of the students to the nobility of his bearing and the look of earnest purpose in his face. He then briefly surveyed Dr. Miller's achievements in South India and showed how largely they were based on the years of patient work he had given to the School. Dr. Moffat in conclusion said that another Kandaswamy had been at work, seeking to help them to realise what manner of man Dr. Miller had been. Rao Bahadur O. Kandaswamy Chetty had written an account of Dr. Miller's life and it had just been published. It was a most interesting and faithful record, and could now be had at the Bursar's Office—As. 12 in paper cover, Re. 1-4-0 in cloth. After prayer the function terminated.

The portrait now hangs in the Upper School Hall, just behind the desk where the Headmaster stands when he opens the School. Mr. Kandaswamy Chetty in a letter to Dr. Moffat, says : "I always associate that Hall with Dr. Miller opening the School with prayer at 10 o'clock. I vividly recall our assembling in the Hall at the ringing of the bell, and looking for Dr. Miller at the door on the Esplanade side where he would appear with the Bible, and his notebook and pencil for taking down the number present in each class. He would then read a psalm, often the 23rd, and pray with such humility and tenderness that it was difficult for us to understand how a strong man like him could so bow down in mind and spirit before the invisible God. I shall feel rewarded for writing my sketch of Dr. Miller's life if the young men who come to our School and College are helped to realise something of his personality."

THE HISTORY STUDENTS' UNION is active and is interesting itself in social and political questions of the hour. Three meetings were held during this term and the attendance has been uniformly good. Discussions in Societies stimulate thought and it is for this reason that we value them because when this is achieved, one of the chief objects of the College is achieved. The opinions the members express

in debate are sometimes immature and crude but the total effect is salutary. For a detached spectator the hour spent in attending a debate is a happy hour of recreation since the youthful speakers faithfully reproduce the politicians outside the walls of the College, their catchwords, their modes and manners. The subject of debate at the History Union on the 13th October ran as follows :—'While recognising that the British Empire must be reorganised on a more just and equitable basis, this meeting expresses the opinion that the existence of the Empire is conducive to the welfare, prosperity and general advancement of not only the nations comprising the Empire but also of the world at large.'

The idea embodied in the resolution is a live subject of great importance, and a proper discussion of the resolution requires careful study of literature on the subject; but a perusal of the report of the debate is disappointing. The object of societies and debates is defeated if members attend them with blank minds. It does not matter what point of view the speakers press on the attention of the members; but it does matter that the members should speak from a full mind, with imagination and intelligent appreciation of the intricacies of the problem. Members should guard themselves against rambling away from the subject of debate to irrelevant issues and there cannot be a worse mistake than to suppose that they strengthen their case by the exhibition of warmth and vigour. Balanced advocacy is really the mark of a trained and refined mind. Accuracy in thought and expression which the members are taught to cultivate in class rooms is meant to be applied in the deliberations of the many grave public and personal problems which may confront them now or later in life. We should deprecate very much our students repeating parrot-like within the Society Hall what they hear from politicians or what they read in newspapers. We would earnestly advise them not to accept too readily but to examine, relate, and think out those things before they reach their conclusions. The transactions of the College Unions should be raised from the dull, low, boyish level of high school societies and should be distinguished by careful, well-informed statements, marked by a sense of personal responsibility. We are emphasising these simple but very important points because we know that our boys very soon after they leave the College are called upon to shoulder heavy public responsibilities and we are anxious that this generation of students should do as well as their forerunners in public life.

The resolution before the History Union was moved by Mr. N. Ramanathan of the Fourth Class and was seconded by Mr. Tatha Krishnamurthi of the Fourth Honours Class. Messrs Sreemannarayanan, Janaki Ramayya, Chandramouli and a few others opposed the resolution. Mr. Corley who presided over the meeting declined to speak on the resolution lest he should influence the votes either way but explained the resolution which had been misunderstood by the speakers. Votes were taken and it was found that the resolution was rejected by thirty votes against eight. Two gentlemen were neutral!

THE CELEBRATION OF DEEPAVALI is the chief annual social function of Caithness Hall and in our College calendar Deepavali is associated with that hostel.

Every year arrangements are made on an elaborate scale and this year the festival was celebrated on the 27th October with the usual enthusiasm. In the morning a portrait of Mr. Gandhi was unveiled by Mr. V. Chakarai Chetty and Dr. Hogg in accepting the portrait in the name of the hostel referred to the undeniably great work which Mr. Gandhi had done towards evoking a spirit of national unity rooted in individual self-sacrifice for a common end. Since one of the chief objects of the Christian College hostel system was to foster a system of corporate unity and corporate responsibility, it was peculiarly fitting that a portrait of Mr. Gandhi should adorn the hostel walls. Yet at the same time in accepting such a portrait the hostel incurred a solemn responsibility. For, just as Jesus taught that the real test of a man's reverence for the prophets did not consist in building tombs to their memory, so Mr. Gandhi would feel that the placing of his portrait on the walls would be a true honouring of himself, only if it were the symbol of a deep resolve on the part of each hostel member to subordinate every personal interest to the common good.

In the evening after light refreshment the guests adjourned to the Library hall where Mr. Campbell presided over the meeting. Mr. P. R. Sambandam, Secretary of the hostel, read the report and welcomed the old members in a short speech. Mr. C. D. Subramania Chetty, Deputy Director of Public Instruction and an old member of the hostel, responded and spoke of the cordial relationship that existed between the professors and students of the Christian College which was the unique feature which distinguished this College from other institutions. He referred to his recent visit to England and said that he saw Dr. and Mrs. Skinner, whose interest in the progress of education in South India was still great.

Mr. Campbell, in bringing the business part of the proceedings to a close, said that he was sorry that the new arrangement of the College in the administration of the hostels deprived many members of the staff of the College of the chance of coming into close relationship, as Superintendents, with the students of the hostels, since one professor was put in charge of more than one hostel. He said that as former Superintendent of Caithness Hall he had greatly enjoyed the opportunity of dealing with young minds and that the students of Caithness Hall were exceptionally hospitable and good natured in their conduct towards him. He felt sure that of all the hostels attached to the College, Caithness Hall was the best conducted and he eagerly looked forward to the day when he would again have another chance of becoming the Superintendent of the hostel. Mrs. Campbell then distributed prizes to the winners of sports held in connection with the Deepavali and two farces, one in English and another in Tamil, were staged by the members of the hostel. It was an enjoyable evening, and it was 8 p.m. when the function terminated.

POPPY DAY WAS OBSERVED IN MADRAS on Tuesday 11th November by all classes of people and a half holiday was given to the students of the College and the High School to enable them to participate fully in the various celebrations arranged by the local Committee. Earlier in the day poppies were sold in the College premises by the members of the College Brotherhood and the sales were

very encouraging. One thousand two hundred and fifty poppics were sold and the total sum realised amounted to nearly one hundred rupees. We still remember with thankfulness the substantial monetary contribution our boys voluntarily made at the beginning of the Great War to the Hospital ship "Madras" Fund and the interest they have now evinced is on a par with the generous enthusiasm that such events have uniformly evoked in our boys, and be it noted such philanthropic efforts are perfectly in keeping with the traditions of the College. It will interest our readers to know that Madras was the first city in India to suggest the idea of commemorating the Armistice by the display and sale of poppies and that the proceeds of the sale are divided between the British and Indian ex-service men who have been permanently disabled. The interest of our boys did not stop with the purchase of the flowers. They figured prominently at the sports in the South Indian Athletic Association grounds on that occasion and the following prizes were won by students of the College and school :—

MILE (OPEN).	
Third Prize (two bowls)	P. Shanmukham (winner).
HALF MILE.	
Second Prize (Wrist watch)	P. Shanmukham (winner).
OBSTACLE RACE.	
First Prize (Silver case)	R. Venkatesalu (winner).
HURDLE RACE.	
Second Prize (Attache case)	R. Venkatesalu (winner).
RELAY RACE.	
Jesudasen, A.	(Pocket Watch).
Kanakadri Rao, M.	(Do.).
Albert Nadar	(Do.).
Philips, H. B.	(Do.).

WHILE THE VARIOUS COLLEGE SOCIETIES are functioning well and the life of the students is what one should desire it to be, our old boys have been doing splendidly in the larger life outside. It has been our privilege and pride to follow their fortunes and record them in these pages from time to time, and the latest old boy to distinguish himself is Khan Bahadur Muhammed Usman who was unanimously elected in November as the President of the Madras Corporation. Dr. Muhammed Usman Sahib Bahadur who graduated from the College in 1912 belongs to a family of eminent physicians who practise the Unani System of medicine, and his uncle Dr. Zynulabideen, who is also an old boy of this College is the leading light of that system in South India. As a student Dr. Usman was an active member of the various societies attached to the College, and he made good use of the opportunities he had in the School and College. He is a typical product of this institution, with a passion for public service not in the cramping official atmosphere but in the wider world of greater freedom and (in this country) of still greater responsibility. Dr. Usman's entry into public life roughly synchronised with the declaration of the Great War and what with the excitement created by the war and a violent Home Rule agitation with its headquarters at the Adyar, it is easy to imagine the very

difficult situations in which public men of affairs found themselves. Dr. Usman's first love has been municipal politics, but he sprang into political prominence as one of the leaders of the non-Brahmin movement and his utterances in that connection are still remarkable for grasp of fundamental social facts and lucidity of exposition. And later on when German diplomacy embroiled Turkey in the great European conflagration the difficulties of public men of the type of Dr. Usman increased tenfold. The post-war problems and the subsequent Khilafat agitation made the situation worse. But the Khan Bahadur with the rare insight of a skilled political strategist joined the ranks of the Khilafat agitators and kept an effective control over the wild men of the party. In a series of closely reasoned addresses he counselled his fellow Muslims not to mix up politics with religion, and cautioned them against indulging in intemperate speeches and writings. At the same time he kept the Government appraised of the intensity of the Muhammedan feeling and the seriousness of a fast developing situation which might soon grow out of hand. Dr. Usman was one of the few trusted non-official councillors of Lord Pentland, who sought his advice during the anxious days of the Great War. Dr. Usman has a keen sense for the essential and the practicable and did not suffer the doctrinaire politicians gladly. Dr. Usman's speeches as Secretary of the Muslim Anjuman during the troublous days of the Khilafat agitation have been uniformly marked by thoughtfulness and sobriety. While yeilding to none in his love of or loyalty to the Khalif he never allowed his heart to get the better of his head. It is difficult to believe that it is not realised by people who ought to know better that it is far easier to make reckless speeches and to inflame passions and hatreds than to make a restrained and complete statement of a case with facts and figures. Dr. Usman has been a member of the Madras Corporation since 1913 and he knows that the Presidentship of the Corporation is not an easy place to fill. Gentle by nature Dr. Usman possesses in a pre-eminent degree that invaluable gift of all statesmen—patience which will help him to guide the deliberations of the premier civic institution with credit, tact and decorum. Dr. Usman is one of the busiest men in Madras and his private life is very simple. He is an affectionate friend and his benefactions are unknown but numerous. To his *Alma Mater* he is tenderly attached and the Old Boys Association of which he is the Secretary owes not a little of its present strength to his personality and interest. Dr. Usman is still young and we are convinced that in the not distant future he will be invited to accept positions of great trust and responsibility. But wherever he may be placed he can be entirely depended upon to discharge his duties in a true spirit of service, for service has been the dominating note of his career whether as member of the Madras Corporation or of the Town Planning Trust or as Senator of the Madras University or as member of the Publicity Cinema or Licensing Boards. The Madras Government have watched Dr. Usman's activities with safisfaction and recognition came to him in quick succession. He was made a Khan Sahib in 1920 and a Khan Bahadur in 1921. The Kaisar-i-Hind Medal was bestowed on him in 1923 and he was appointed as the Sheriff of Madras in 1924. Our hearty congratulations to Khan Bahadur Muhammed Usman on his election as the President of the Madras Corporation.

PROF. H. F. WARD, M.A., D.D., OF AMERICA who is now touring in India, delivered in Madras a series of lectures on sociological subjects which was much appreciated by the public. Dr. Ward is the Professor of Christian Ethics in the Union Theological Seminary, New York, which is really the Divinity Department of Columbia University. He is a noted writer and speaker on social ethics and his third lecture in Madras was delivered in the Anderson Hall on Friday 28th November. The subject was 'The Standard of Living' and Mr. A. Ranganadham Mudaliar presided.

Prof. Ward said that the income of the lowest paid section of the population should be raised and that was the first step in the direction of a better social order. It meant not merely that the workers who formed the great mass of the population should be properly fed and housed but that they should be properly educated and enabled to enjoy to the full the life, the mind and the spirit. But a life of culture could not be had without an adequate economic basis. If currents of human development were to be carried forward, the capacity of all people must be developed, the pre-requisite of which was a proper standard of living. It should therefore be the first concern of statesmanship to discover the standard of living for all people in a given climate and then proceed to devise means to make that standard of living available for all people. The Western world had for some time been engaged in the task of defining the standards of living. In the United States two standards of living had been set up, one called the minimum efficiency standard and the other called the minimum comfort standard. It had come generally to be accepted that their industries were not fit to survive unless they could pay at least the minimum efficiency standard, and the first charge on any industry was the proper maintainance of those engaged in it. The right of man to have access to food was entirely overlooked in the industrial society at present which put the right to property above the right to eat. For a sound basis of human society they must restore the earlier ethics, develop the spirit of the family, and a joint and common responsibility to see that every member thereof was able to get sufficient food for this dominant reason, namely, that it became increasingly difficult and in some cases impossible for individuals to get it by their unaided efforts. The remedy lay in the community asserting its responsibility and control over industries and establishing as a practical proposition that all industries must provide adequate maintainance for the people engaged in it. Prof. Ward than dealt with the problem of a minimum comfort standard. Once they increased the wants of the people the question would be where they were going to stop. The strongest force that was driving workers of the western world to demand an increasingly larger share in the joint product of the common effort was not mere selfish greed, nor a mere desire for the material comforts of life. It was the desire that their children should have more education, more culture and a little better place in life than they themselves had been able to reach. So the employers in America asked where was the thing going to stop and the answer would be it was going to stop exactly at the point were they themselves were willing to stop as to the proper standard of living for their own children. Prof. Ward said that he had not been able to discover in logic or ethics any reason why a set of people should have less of the necessaries of life than another set of

people. The solution of the problem of the raising of the standard of living lay in devising a better system of production and distribution. The present economic system ran counter to the moral and spiritual wisdom of all past experience. The standard of living could be raised if religion and morality could be pressed into the economic system. Our needs must be measured and production must be co-ordinated to meet those needs. Cultured people should agree upon the maximum they would take and then should live rigidly within the limit taking only that which is necessary for the health of their body, the health of their mind and the cultivation of their spirit. They should love their neighbours as themselves and recognise their neighbours' right to share in their good life and in all that make the good life possible. The deadliest thing was the attitude of some who said that some people were not entitled to as good life as they were entitled to. That blasphemy should be abandoned by the intellectual and cultured classes who should be willing to share the life and all that life contains and then common people would put their backs to production and everybody would be able to attain their proper standard of living.

WE DEEPLY REGRET TO RECORD the death from consumption of Mr. W. Mahadeva Mudaliar, Head Tamil Pandit on Thursday 30th October. The late Pandit joined the staff of the College in 1904 and has been in College service throughout except for a break when the vernacular curriculum was recast. He rejoined College in 1919 and was a respected member of the staff. Mr Mudaliar was an earnest student of Tamil literature, and was the editor of several Tamil Classics. His death at the early age of fifty is a great loss to our Tamil Department and to Tamil literature. We wish to convey our condolences to the members of the bereaved family.

COLLEGE DAY CELEBRATION DURING PONGAL HOLIDAYS. Mr. S. Satyamurti, Joint Secretary, writes :—The Madras Christian College Day Committee have resolved that unlike previous years the Christian College Day this year should be celebrated during the Pongal Holidays. Monday, 12th January, has been fixed on as the most convenient date. It is expected that Mr C. R. Reddy, M. L. C., will preside over the celebrations. The programme will include a lecture by Dr. Moffat on Wireless Telegraphy, the unveiling of a portrait of Mr. V. Raghava Chetty, for many years Headmaster of the Lower School of the College, a business meeting of the Association, tea and a public meeting in the evening at which the usual toasts will be proposed and responded to. All the old boys are requested to attend the celebration. Those of them who have not yet joined the Association are requested to do so at once. [We may add that a message from Dr Skinner will be read at the meeting.—Editor.]

ANOTHER EMINENT SOCIOLOGIST IN PROF. E. A. ROSS, M.A., Ph D., of the University of Wisconsin delivered a lecture on the 'Roots of the Social Question' in the Anderson Hall on Monday 15th December. Dr. A. S. Woodburne presided.

Prof. Ross said that there were three main things that entered into the consideration of modern social problems. They were the control of natural resources,

the industrial government of wealth and the role of capital in sociology. Some people thought that if it were not for the agitators the conflicts between capital and labour would be few and far between while others thought that the conflicts arose out of the greediness of the capitalists. Dr. Ross thought that the capitalists, a century ago, were just as greedy—if not more greedy than those of the present day. A scientific student of society would see that the question arose out of the growth of machinery. The introduction of labour saving machinery gradually created the trouble. In the olden days the men who were engaged in making a commodity owned the materials, tools and the products, and had the reward for their labour by selling their goods. When capital and labour were in the same hands there could be no clash between capital and labour. In a factory today the worker did not own the concern in which he worked nor did he own the profit. All his claims were met by cash payment. The change from handicraft to machine produce was the prelude to the intensification of capitalism. It consisted in the replacement of the machine by more costly machines which involved great saving of labour. There was also an increase in the amount of capital invested in industries. That being the case, as soon as the day's work was over the capital lay idle till the work began the next day. That was why there was great opposition to the reduction of hours of labour. There were strikes and the capitalists and the labourers adopted unscrupulous methods which at times led to police intervention. Some suggested that the remedy for the dispute was to get capital and labour in the same hands again. Another remedy has been suggested and that was co-operative partnership. This was tested and found wanting and had to be dismissed. The Socialists said that all the capital should be owned by the State. That system was tried in Russia and found wanting. Dr. Ross suggested his own remedy and that was a kind of industrial dualism. Certain branches of industry are to be reserved for private enterprise, and others should be controlled by the State. He would classify the different industries according to the amount of capital invested in them. Industries with a small capital might be left to private enterprise and concerns which involved large outlay must be placed under public control. The object was to reduce the burden on the consumer to the minimum, and Dr. Ross hoped that his scheme would ensure a permanent compromise between capital and labour.

With a vote of thanks to the learned lecturer proposed by the chairman the meeting terminated.

UNDER THE AUSPICES OF THE COLLEGE BROTHERHOOD Rao Bahadur O. Kandaswamy Chetty who returned from England on 8th December after attending the British Empire Exhibition delivered an instructive lecture on his 'experiences' on Friday 12th December in the Anderson Hall. There was a large gathering of students and Sir K. V. Reddy Naidu presided.

Mr. Kandaswamy Chetty said that his most comprehensive impression of London was expressed in the motto 'life abundant.' The English climate was such that it was simply impossible for anyone to be idle. There was a ceaseless flow of traffic and the London policeman who regulated it was the personification of law

and order and at the same time was an example of civic politeness. He was the guardian of children, women and old people and was the ruler of the road. Newspapers were produced and sold at all hours of the day and almost all men, women and children read their own papers. The general level of intelligence was high and. the position women occupied in England was noteworthy and was the index of the civilisation of the English people. Unlike Indians the English people thought of women not only as women but as human beings. Children were treated with considerable care by everybody. Women married at a sufficiently advanced age and became wise mothers. English home life was one of beauty, comfort, culture and refinement. Tenderness, kindness, hospitality and regard for other people's comfort were characteristics of the English home. The Indian students in England formed a community by themselves. Since Indian students went to England to associate with people different from their own, that tendency on the part of Indian students was unfortunate. The English schools and Colleges had about them a special atmosphere and some of the Colleges were regular *temples* of learning. The British Empire Exhibition surprised the British people when they saw the beautiful Indian pavilion containing fine carpets, silks, shining brass, ivory and carved wood. The English people greatly sympathised with the Indian political aspirations. The great objection to Swaraj was the problem of the submerged classes and the British government would not grant Swaraj unless they were convinced that the submerged classes would be treated on a footing of equality with others.

THE COLLEGE VERNACULAR RESEARCH COMMITTEE organized in July 1924 by the Indian and European members of the staff interested in the study of vernaculars met thrice during the second term and discussed the terminations of the nominative singular. A comprehensive list of these terminations in the various languages has been made and their exact philological relationship is now being discussed. It is yet too early to arrive at any definite conclusions, but it is interesting to note certain changes which have been noticed. The masculine *Vṛkhaḥ* of Sanskrit becomes neuter in some of the South Indian languages: Malayalam *Vṛksham*, Telugu *Vṛksham*, Kanarese *Vṛksham*. At one stage in these discussions it appeared as though the nominative neuter terminations *am*, *an* of these languages were the same as the Sanskrit termination as found in *Varam*, *Dhanam*. The Matups of Sanskrit in their passage into the masculine of these languages have taken a *n* as Dhimaṇtan, Guṇa vaṇtan. This *n* is noticed in other cases also as where in Telugu *Vil-ti* became Viṇti, Kanarese Niltenu became Niṇtenu and Tamil Kol-da became Koṇda. This is a small beginning, but it is hoped that in course of time the Committee may be able to prove itself to be eminently useful.

WHILE IN ENGLAND MR. O. KANDASWAMY CHETTY attended the meetings of the Conference on Christian Politics, Economics and Citizenship held in Birmingham on 5th April 1924 and spoke of Christian Missionary education and its place in the realisation of the Kingdom. For the information of our readers we may say that the basis of this Conference is the conviction that the Christian faith, rightly interpreted

and consistently followed, gives the vision and the power essential for solving the problems of today, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society and that it is of the first importance that these should be given a clearer and more persistent emphasis. The following is the substance of Mr. Kandaswamy Chetty's speech :—

Mr. Kandaswamy Chetty said that he was surprised that classes in England could be so large ; in Madras the limit was forty. Missionary education made one realise the width of the world and the size of the human family, and that all the many types and races were part of God's human crown. It taught us not to think of any men as barbarians, but as beings possessed of souls. The missionaries were uniting the Churches at home because the various denominations were compelled to work together in the Mission field. The Hindu had a great selective power, and knew how to select the best, and if the Christian nations would only present the single doctrine that God was love, India would turn Christian tomorrow. India wanted the moral influence of Christianity and its energising power. In India they needed to apply Christian principles to social problems, such as the fight against caste. India was at the cross-roads, in the midst of a political crisis, and if it was to be tided over there must be men to carry the spirit of this Conference into India. England's representatives and merchants should be imbued with this spirit, and the message of "Copec" should be broadcast.